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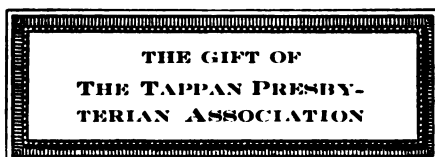
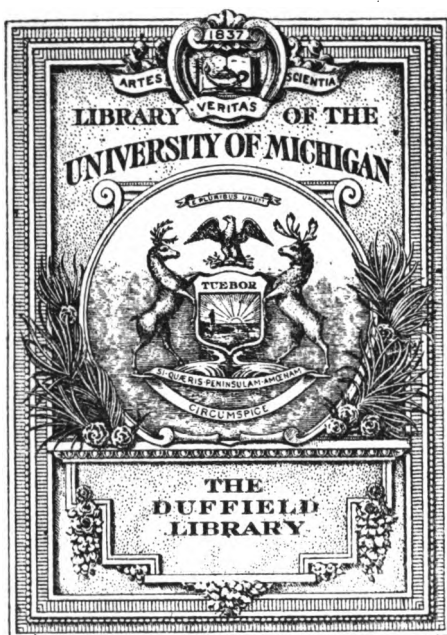
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Davidson, William B

**REPORT .**

OF THE

**D. E B A T E S**

IN THE

**PRESBYTERY OF PHILADELPHIA,**

AT A SPECIAL MEETING HELD IN THE CITY OF PHILADELPHIA,

ON THE 30TH OF NOVEMBER, AND CONTINUED ON

THE 1ST AND 2D OF DECEMBER, 1830.

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**PHILADELPHIA:**

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1831.

### ADVERTISEMENT.

The following Report, except the commencement of the discussions on the first day, has been prepared from copious notes taken carefully during the debate. The writer had been in the habit of attending public worship, in the First Presbyterian Church in this city, from his childhood; and, having read Mr. Barnes' sermon, was not able to discover that the doctrines contained in it differed, materially, from those he had been accustomed to hear preached, as long as he could remember. He was, therefore, desirous to learn what were the objections to the sermon; how they could be supported and how answered; and what understanding of the Confession of Faith, was adopted generally by the clergy of the Presbyterian Church. Accordingly, he went to the place of meeting, prepared to take notes for the satisfaction of himself and some friends who also felt an interest in the subject. When he arrived, a few minutes after eleven o'clock, the discussion had commenced and the Rev. Dr. Skinner was speaking. The beginning of the debate on the 30th November, is, therefore, given from accounts already published and from verbal information; and part of Dr. Skinner's first speech, from a memorandum kindly furnished by himself. For the correctness of the remainder of the report, the writer is responsible. He believes it to be a true and impartial statement of what took place. It is proper to explain, however, that the speeches were not taken down in what is technically called short-hand, the writer not being a professed stenographer; and they are not pretended to be word for word as delivered. They are, nevertheless, the same in substance, though somewhat condensed and occasionally imperfect; and, in general, the language is nearly that of the speakers, the principal phrases, emphatic words and peculiar expressions having been carefully noted. In some places, the notes were obscure or illegible and the names of speakers could not be ascertained; doubtful sentences or omissions from these causes are noticed where they occur. The Report is now published for several reasons: 1. Because a number of very respectable members of the Presbyterian Church, have expressed a wish that it should be made public. 2. Because the writer believes, that it is the most correct account of the debate that can be given, and may furnish evidence preferable to rumors in circulation, some of which have a tendency to produce the impression, that the members of the Presbytery, generally, treated each other with incivility. 3. Because the writer thinks, that it may not be amiss, in existing circumstances, to call in the aid of public opinion in the Presbyterian Church, to exert an influence in restraining an angry spirit, which threatens to cause dissension among those who are expected to set an example of Christian charity. With this statement of the reporter's views and of the manner of preparation, the following pages are submitted to the reader.

WM. B. DAVIDSON.

JANUARY 1831.

Gift  
Tappan Presb. Rec.  
3-7-1932

## REPORT.

TUESDAY, NOVEMBER 30, 1830.

THIS day, at 10 o'clock, A. M., the Presbytery of Philadelphia met in the Session-room of the Second Presbyterian Church, a special meeting having been called by the Moderator, for the purpose of taking up and issuing the business specified in the following resolutions, adopted by the Synod of Philadelphia, at their session in Lancaster, October 30th, 1830, viz:

"1st. *Resolved*, That the Presbytery of Philadelphia, in not allowing the examination of Mr. Barnes, in connexion with his printed sermon previously to his reception as a member of Presbytery, and especially before his installation as Pastor of the First Presbyterian Church of Philadelphia, gave just ground of complaint to the minority.

"2d. *Resolved*, That the complainants be referred back to the Presbytery of which they are members, with an injunction to that Presbytery to hear and decide on their objections to the orthodoxy of the sermon of Mr. Barnes, and to take such order on the whole subject, as is required by a regard to the purity of the church, and its acknowledged doctrines and order."

The business was introduced by the Rev. Dr. Green, who presented a long minute in the form of a resolution, containing objections to the orthodoxy of the sermon; and moved that it be adopted as expressive of the sense of the Presbytery thereon.

Dr. Ely moved to postpone the consideration of the minute offered by Dr. Green, that Presbytery may call upon the Stated Clerk for the charges against Mr. Barnes, which he was required to produce, at the last meeting of the Presbytery.

Dr. Green opposed this motion, on the ground that the Moderator of the former meeting had decided it to be out of order to take up the paper containing the charges; and that, therefore, the paper was not the property of the Presbytery.

Dr. Skinner—With deference to the Rev. Father, whose knowledge and experience in such matters are so much greater than my own, I would ask, whether it does follow of course, that, because the Moderator pronounces the consideration of a paper out of order at a certain season, or stage of business, the paper is by that decision of the Moderator thrust out of doors? May not the reading of that paper be afterwards in order? May not the Presbytery call for the reading of it, at some subsequent period? But could they properly order the reading of it, if the paper was not theirs? Sir, that paper of charges was read, and read by a recorded vote of the Presbytery. If the Moderator's decision thrust

it out of the house, that vote of the Presbytery brought it back. Did it not belong to the Presbytery after it was read? Had any one a right to take that paper away without the Presbytery's consent? A paper read before this body, by a vote of the body solemnly passed, and also recorded; and yet that paper taken away without leave! Sir, I insist that this paper is the property of the Presbytery; and I hope Presbytery will decide, whether it is or is not in order to take up the charges. They were brought to the notice of Synod and had an influence there: we ought to do something with these charges; and I, as a member here, have a right to call for them to be produced.

*Mr. Engles.* It has been reported out of doors, that I said, such a paper as the one asked for, never existed. This report has been introduced into my congregation, to injure me. I deny that I ever made such an assertion. I did say, such a paper containing charges, has not now existence, and is not the property of the Presbytery. It is true, it was read before Presbytery; but informally, irregularly, and unconstitutionally. I voted against its being read, because it had been thrown out before. Mr. Steel read it as part of his speech.

*Dr. Skinner* said, he thought this statement incorrect.

*Mr. Engles.* I believe I am right. Reading did not make the paper the property of Presbytery. The decisions of the Moderator and of Presbytery show, that this paper was not considered as lying on the table. Our book of Discipline says, (reads Sec. 8 of ch. 5,) "When complaint is laid before the Presbytery, it must be reduced to writing; and nothing further is to be done at the first meeting (unless by consent of parties,) than giving the minister a full copy of the charges, with the names of the witnesses annexed; and citing all parties, and their witnesses, to appear and be heard at the next meeting," &c. Have the previous steps been taken? Would not Presbytery have had a copy given, &c.? Presbytery, by a large majority, notwithstanding this paper, determined to proceed in the installation of Mr. Barnes; and this is an argument not to be rebutted. Would they have done so, if charges existed against the bishop called? Presbytery have no right to know by whom the paper was signed. Dr. Ely's motion supposes it was signed by Dr. Green and others; and he said the object of his motion was to exclude from voting those who signed, because they are accusers.

*Dr. Ely.* I have spoken once, and therefore, I am not at liberty to speak again, without permission. I ask leave to say a few words.

*Moderator.* My deliberate opinion is, that the discussion of transactions at a previous meeting, is out of order. The Form of Government, ch. 10, sec. 10, says: "And nothing shall be transacted at such special meetings besides the particular business for which the judicatory has been thus convened." The particular business for which this meeting was called, is contained in the document before us and in the resolutions of Synod. My decision is, to hear objections against Mr. Barnes' orthodoxy as respects this sermon. No charges can be taken into consideration.

*Dr. Skinner* asked for the reading of the Circular Letter, by which the members were called together.



Dr. Ely inquired if Presbytery have not a right to take such order as is "required by a regard to the purity of the church."

The Moderator repeated his decision.

Dr. Ely. Does the Moderator mean to decide that my motion is out of order? I moved to postpone Dr. Green's motion in order to take up another: "that Presbytery proceed to consider the charges."

Mr. Engles. I move, that Dr. Ely's motion is out of order.

Dr. Ely. I wish to speak as to that point.

Mr. McCalla. Now, Moderator, we'll hear him to the very last.

Dr. Ely. I insist that my resolution is in order; and I think, the decision made by our last Moderator, was out of order. I would hear the complaints against the orthodoxy of Mr. B.'s sermon, and am perfectly willing to pass an opinion on every part of it. I am willing to hear Mr. Barnes's explanations. Since the matter has been brought before Synod, the Presbytery is bound to take notice of it, and ought to do whatever is necessary on the whole subject; what is "required by a regard to the purity of the church," &c. I appeal to Dr. Green and the others who signed the charges, whether, though a *judge* who has made up his mind may sit in judgment, an *accuser* can do so. There is a wide difference between an accuser and a judge. I should be ashamed, if I had signed a charge, to offer to sit in judgment in the case. Just because the paper containing the charge was burnt or lost; would I be so *mean*, so dishonorable as to do so? They cannot be allowed to say they have put the charges in their pocket, and so are not to be called accusers. Suppose I, at a meeting of Presbytery, were to make a charge, informally, against Dr. McAuley; and say he was a villain, a liar, a man of bad character, &c. and then I were to refuse to produce my charge when called on, and should say, you have no right to the paper, I have put it in my pocket: Would Presbytery permit this?

Mr. Engles. I do protest against this manner of debating.

Dr. Green. I hope Dr. Ely may be allowed to go on, *ad libitum*.

Dr. Ely. Our book says, he that brings the charge shall not sit in judgment. I am not willing to try Mr. Barnes, unless somebody will come forward and allege that Mr. B. avows still, that he wrote this sermon and holds the doctrines set forth in it. But the *protests* also ought to be noticed by Presbytery. I am not willing to let the statements in them remain on record unanswered.

Mr. McCalla. A motion was made first by Dr. Green, to proceed to examine the sermon, &c.; and then Dr. Ely moved to postpone, with a view to call for certain charges, cast out by Presbytery at a former meeting. Now I think this motion is out of order. Presbytery have as good a *right* now to act disorderly, as when they cast out the charges. But what are we bound by *duty* to do, and what by the Constitution of the Church? To do what this meeting has been called for, and in the manner proposed. If the majority choose to prevent us by postponing, we must complain again, and they will have to recant as they have on this occasion. We ought to examine this sermon. Those who appeared before Synod as complainants, are not accusers but complainants here. Moderator, though my hairs are not so white as my brother Potts's, yet I have had an abundant share of abuse. But I can

sit quiet, when Dr. Ely talks of meanness and dishonor, &c.; and insinuates that we will be mean and dishonorable, if we do just what we are proceeding to do. Why does he consider us so mean and dishonorable? Because we signed an accusation. And he talks of our putting the paper in our pocket, as if we acted underhandedly. These men came forward and presented charges. Dr. Ely says he can't swear to the names—

Dr. *Ely*. I said I could not tell all the names, but I saw the paper signed by several.

Mr. *M<sup>c</sup>Calla*. We came forward; we demanded a right to prefer charges and were then refused. Now, *they* say we had a right. There was a time when we wished to be accusers; but we do not now. Circumstances change affairs, and that is brought about sometimes by the very *finesse* of those who refuse what is reasonably asked. There may be such a thing as too much *cunning*. When I was once going to the South, we had a bag of rice with us, that we used out of for our soup; and on arriving at a certain place, I offered to sell it to a man for the price I gave. Well, he would not take my account, but said he must have it weighed, and then he would pay for it by the pound. So I told him he should weigh it, but that if it came to more than my offer he should pay the difference; and when the bag was weighed it did turn out more, and he had to pay me seventy-five cents more than I had asked him. So you see this man was *too cunning*. Now we offered our bag of rice to the Presbytery, and *they* would have it weighed, and it turns out better for us than they thought—they must pay the difference—they must take the consequences.

The Synod pitied us for wading through fire and water to get the rights granted us by God, and they heard our complaint. As to the fact, that is one thing—As to order, that is another. Has an advocate, more than an accuser a right to sit in judgment? Now Dr. Ely has been Mr. B.'s advocate in Synod and in the Philadelphian, constantly. These things are too glaring. The Synod have directed us to commence anew. (A few words in the notes illegible.)

If the signers of the paper can be accused of purloining it, a man may be accused in the same way of any crime. I remember, once an old soldier came to a house and asked for lodgings, and was refused by the people in the house. But when it was dark, a little boy let him into a building over the way, and the next day, the old soldier was missing. Now was the little boy to be called a kidnapper, because they could not find this old soldier? But you might as well say he was a kidnapper as accuse us of purloining this paper.

Presbytery refused admittance to these charges, and have no right to the paper. I once wrote a sermon that the Presbytery thought was not orthodox, and it was read before them and they kept it awhile. But about that time I married my wife, and I was not willing she should hear that I had preached heterodoxy; so I wanted to show her the sermon, and I went to them and asked them for it, and they refused to give it up. Well, I went to a lawyer, and asked him what was the law of the commonwealth, and he told me I had a right to my sermon; and then I went again with some of the law books under my arm, and demanded the sermon, and they still refused; so I walked up

to their table, and took up the sermon, loosely in my hand, and walked out quietly, leaving them to take their remedy. The matter came before the General Assembly, and was adjudged in my favour. Presbytery have just as good a right to claim all the pile of books Dr. M'Auley brought here and read out of. To say Presbytery have a right to reject charges when offered, and afterwards, when withdrawn, to demand them—a pretty state of affairs! What court, but one instructed by Dr. Ely, would say it had a right to refuse a charge, and then, after twenty years perhaps, to call on accusers to prosecute? Presbytery cannot oblige a prosecutor to proceed, five minutes after the charges are withdrawn. These charges do not come under the requisition of Synod.

*Mr. Darling.* We are met here to settle this business in a proper manner. We should look to the practice in legislative bodies. I came in after the reading of the minute referred to, but it is plain to me there is only one way of disposing of this motion. It must be discussed unless superseded. If Dr. Ely's motion was regular, the third motion was not in order.

As to the git of the question. The discussion has been about this paper. We cannot aver against the record: let us look to it. Was such a paper before this body? It was presented, declared out of order, but afterwards read. It is part of the record, and we have a right to see it. If an individual has a right to a paper after it has been read, the practice of this body is different from that of all others of a legislative character. It could not be withdrawn without leave granted on motion. The record must be taken unless amended. This paper is the property of Presbytery unless withdrawn with leave. Motions on motions entangle us in difficulties, and we cannot proceed understandingly without the paper. Its effect is another matter. No doubt there are others in my situation. I view Dr. Ely's motion as a substitute—I hope we may proceed, in an orderly manner, to act on it.

*Dr. Green.* I will take the gentleman on his own ground. The record shews that the paper was refused admission, and the moderator's decision was sustained. If a member afterwards uses it as a part of his speech, and does not present it again, it does not become the property of Presbytery.

*Mr. Barnes* asked that the record might be read.

A gentleman inquired what was Dr. Ely's motion, and it was stated. A question arose as to the three motions offered, and Mr. Engles said he withdrew his.

*Moderator.* I have decided Dr. Ely's motion to be out of order because 1. There are no persons here as accusers. 2. The paper in question was rejected as out of order. Presbytery cannot proceed on this motion unless there is an appeal from my decision.

*Mr. McCalla.* Mr. Engles cannot withdraw without leave.

On motion, leave was then granted.

*Dr. Ely* appealed from the decision of the chair on his motion.

*Moderator.* I decide Dr. Ely's motion to be out of order as inconsistent with the requirements of the book of discipline.

*Dr. M'Auley.* Is the decision, that Dr. Ely's motion to postpone

is out of order, as a motion to postpone simply, or as connected with the view to take up a subsequent motion?

*Moderator.* As connected with his further motion.

*Dr. Skinner.* Does the Moderator say the calling for these charges is out of order?

*Moderator.* The question is on sustaining Dr. Ely's appeal.

*Dr. Green.* It would be better in the usual form: to sustain the Moderator's decision.

*Mr. ———.* The question is rightly stated to sustain the appeal.

The *Moderator* put the question accordingly; a division was called for, and the appeal not sustained.

For sustaining, 18. Against 29.

*Mr. Engles* moved to take up Dr. Green's motion.

*Mr. Bacon.* I am in a difficulty about voting. All the motions seem to me out of order, because, if the business was before Presbytery at a former meeting, we must dispose of the former motion.

*Mr. Engles, Moderator,* is *that* in order?

*Mr. Bacon.* I am opposed to Dr. Green's motion as out of order. It was resolved by Presbytery to take up the sermon upon the charges read.

*Mr. Engles.* Is it so?

*Moderator.* It is out of order to take up what was decided at a former meeting. This is out of order, because it goes into transactions at a former meeting.

*Mr. Bacon.* I have difficulty to vote, as long as a resolution on the subject, passed at the last meeting, remains—

*Mr. ———.* I ask if the Synod have prescribed any mode of proceeding?

*Moderator.* I will answer by reading the resolutions of Synod. (reads the resolutions.)

*Dr. M'Auley.* Is the complaint now before Presbytery? How is it to be conducted? In what shape are all the complaints to come out?

*Mr. M'Calla.* If it is disorderly to press Dr. Green's motion—

*Moderator.* The motion of Dr. Green is before the house.

*Mr. Engles* moved to read the minute by paragraphs.

*Dr. Green.* I proposed this, as I said, for a basis only—it may be altered or modified, or adopted in part.

*Dr. Skinner.* I wish to offer a motion:

*Mr. ———* and *Mr. M'C.* interrupted—a confused conversation took place and continued for a few moments.

*Moderator.* The minute proposed by Dr. Green must be read.

*Mr. Engles* read the minute at length: and it was then moved to have a recess until 3 o'clock.

#### AFTERNOON.

*Dr. Green's* motion was again brought up.

*Mr. Barnes* requested to be informed, in what relation to the house he stood.

*Moderator.* I will state my impression, which is that *Mr. B.* is a member of this house: but I do not wish to decide this question.

*Dr. Green.* Mr. B. certainly can take part in the discussions, but has, I think, no right to vote on questions relating to this subject.

*Mr. Barnes.* I desire to have the opinion of the Moderator or of the House, not of individual members only.

*Mr. ———* made a remark which was not distinctly heard by the reporter.

*Mr. Engles.* To obtain the decision of the House, I move that Mr. B. has a right to debate and vote in the matter before Presbytery.

*Dr. Ely.* I oppose the motion. Mr. B. is accused of heresy, and the consequence of a decision against him might be deposition. He is a person accused and, therefore, cannot vote. I protest against his being allowed a right to vote. He is arraigned, to all intents and purposes, and has no right to take part in a decision in his own case.

*Mr. Boyd.* I believe he has not a right to vote: but I am willing that he shall vote if he chooses.

*Mr. Barnes.* That is not the question. I ask not an indulgence, but a decision upon my right.

*Dr. McAuley.* I think it would be foolish to debate this. If the minute of Dr. G. is intended as an impeachment of Mr. B. then we must look who are the impeachers: Mr. B. is under trial, and that upon a grave charge. If the movers do not mean to charge him, then the minute does not express their views, and Mr. B. has clearly a right to all privileges of a member.

In the case of Shipley, Wells, Assem. Dig. 324. it was decided that he, after admission into the Presbytery of Geneva, was a member in full standing: "nor could the Presbytery, though it should reconsider, reverse its own decision, or in any way sever the member so admitted, from their body, except by a regular process." Mr. B. has been admitted, and, until a charge be made against him by regular process, is entitled to vote.

I thought not that Mr. B. was to be charged. Is there any thing before us but the review of Mr. B's sermon? I think there is not, and, therefore, the concluding part of this minute, about Mr. B's considering and recanting, is not regular. Let us know distinctly what we are to have before us. - If only a review of the sermon be intended, let us so understand; but if a covert accusation, let us be informed.

*Dr. Green.* I will state our views. Our direct business is with the sermon, according to the Synod's instruction. The second resolution of the Synod says nothing of proceeding against Mr. Barnes: but, on the supposition that the sermon shall be judged erroneous in doctrine and contrary to our standards, it will be of necessity that Mr. B. himself will be implicated. As to Mr. B's voting, I am willing he shall vote, if to do so shall be according to his discretion. I wish, if so be his inclination, that he may vote.

*Mr. Barnes.* I have expressed no inclination on the subject. I asked information as to my right.

*Dr. Green.* We are to examine this sermon and nothing else; and I am willing to hear Mr. B. upon the subject of the doctrines of the sermon. This minute is presented as a basis for the examination of the sermon. Our direct course is to take up the consideration of the sermon, paragraph by paragraph.

**Mr. M'Calla.** Dr. Green's motion was before the house; and Mr. B. requested information on his right to vote. I'll just say a word, I am glad this has brought out some of those opposed. Dr. M'A. voted for Dr. Ely's motion: now, he says Synod did not say we were to try Mr. B. He said Mr. B. had no right to vote: now, he comes out in an honest character, and admits that it is the sermon we are trying.—

The reporter is not sure of the correctness of the last two sentences.

**Dr. M'Auley.** That is not what I said.

**Mr. M'Calla.** I think he said so. What has Mr. Wells' case to do with this business? We are not debating whether to admit Mr. B. The question is about a sermon, which Mr. Wells did not write. I think Mr. B. has no right to vote, and I'll refer you to a case that came before the General Assembly; when it was enquired if a minister interested in the question could vote, and on Mr. Stewart's asking the reason why he should not, Mr. Johnson answered, "common sense." And this is just according to what William Blackstone says in his "Commentaries on the Laws of England." Common sense, that is reason enough.

**Dr. Skinner.** The question is important in one view. If Mr. B. vote in this business, he may vote in a measure which may have effect for or against himself. If I had published a book, I should suppose Presbytery proceeded illegally, if they took up the book and condemned it, and afterwards accused me. We have no right to proceed in the manner proposed. This is my deliberate opinion. In the course prescribed by the book of discipline, there is no confusion. Now this consideration is of vital importance, and has relation to Mr. B. who is as much interested as if he were on his trial. I believe Presbytery to be wrong in this course.

**Mr. Patterson.** I hoped Dr. Green's motion would be, to proceed according to the regular mode. Our book of discipline prescribes two courses, in Sect. 5 of Chap. v. "Process against a Gospel Minister shall not be commenced, unless some person or persons undertake to make out the charge: or unless common fame so loudly proclaims the scandal, that the Presbytery find it necessary for the honour of religion, to investigate the charge." Now Mr. B. cannot be charged in the latter of these modes: then he should be in the first. I hope we shall go on to make a regular charge. I am sure this Presbytery will not try a brother without a regular charge. We should follow the golden rule, to do to others as we would wish them to do to us. Would any brother here be willing, that Presbytery should take him up and let him be thus charged with heresy, and that then, after a week spent in tearing his character to pieces, it might be asked, who accused him? At the former meetings, the variance was more between members of the Presbytery than between them and Mr. B. Now, he is alleged to be in error. Let some one come forward and charge him.

**Moderator.** I am required by the rules to keep speakers to the question. The business stands thus. The first motion was that offered by Dr. Green; the second, that on Mr. B's right to vote.

**Mr. Steele.** I think that should be left to Mr. B's sense of pro-

priety. He is certainly in a delicate situation. The cases are different, of reviewing a sermon and trying the individual who wrote it. Mr. B. has a right to vote, but I suppose delicacy would prevent his exercising it.

A member asked, is this in order? the Moderator answered, it is.

Mr. *Steele*. I will cite W. C. Davis' case. (Assem. Dig. 144.) This man wrote a book called the "Gospel Plan," which was examined and condemned by the General Assembly. (Reads from the Digest.) Now I think it is as clear as the noon-day sun, that the present proceeding is not a trial of Mr. Barnes; and I hope he will speak freely to the objections made to his sermon and explain every thing satisfactorily.

Mr. *Barnes*. I am indeed placed in peculiar circumstances, or I would not occupy the time of Presbytery. It is not to embarrass the proceedings, or to avoid a determination respecting the doctrines of my sermon, that I have asked a decision on my right to vote. If I am accused, I cannot vote. If I have a right to vote, I am not accused; and in that case I would ask leave to be absent from this place, for I have important business elsewhere. I ask a decision, because I may be deeply affected by a proceeding such as is proposed. Can any man doubt that the concluding part of this minute is intended to affect my character as a Christian minister? I am, by that minute, accused indirectly of holding sentiments that I never held. This is no abstract question: a condemnation of the sermon condemns me in effect. Show me any parallel case in the book—I here avow the authorship of that sermon; I wrote it, I published it, and am willing to be tried on it, *together with my explanations of its meaning*, which I have given heretofore in presence of the Synod, before Presbytery and to individuals. Accuse me in a regular manner, and I will answer: but not when charged in such a way as this.

Mr. ———. The question of Mr. B's right turns on this: Is he under process? and I think, when this is settled, the matter is plain from chap. v. sect. 9, of the book of discipline. "When a member of the church judicatory is under process, it shall be discretionary with the judicatory whether his privileges of deliberating and voting, as a member, in other matters, shall be suspended until the process is finally issued, or not." It must then be settled whether or not Mr. B. is under process. You cannot separate Mr. B. and his sermon. Is he under process or not? If he is, he cannot vote here.

Mr. *Boyd*. This business comes to us from the Synod, and this circumstance is important to be considered. The Synod have sent us down this sermon to examine, and members on the other side are trying to evade an examination. Why shall we not proceed to examine? Why determine whether Mr. B. has a right to vote? It is an evident effort to keep off from the question sent down to us from the Synod. Since we went home to dinner, I heard that the public opinion is, that side are endeavouring to evade an investigation. The debate may be protracted by these motions, but the question must be settled at last.

Dr. *Green*. The first resolution of the Synod says, the minority had just ground of complaint. What was our ground of complaint

but the refusal to examine this sermon? The second resolution is— (reads the resolution.) We have then just to say whether this sermon is orthodox or not. What the Synod have referred to us is this, and all the talk about charges, at this stage of the proceeding, is wrong.

Dr. *Skinner*. The Synod have laid us under an injunction to hear objections against Mr. B's sermon, it is true; but, they have not directed us to proceed in any particular mode. We are to hear objections, but *how*? The Synod have not enjoined a particular way, and if Synod had prescribed an unconstitutional mode, it would be our duty to reject it. Let us take up the sermon and bring charges, in proper order, against Mr. Barnes. W. C. Davis' case was referred to, and was answered in part by Mr. Barnes. I will ask attention to this fact: Mr. Davis *had been tried*. But, moreover, the General Assembly has powers not possessed by a Presbytery. [Reads from the constitution as to powers of Presbyteries and of the General Assembly.] When a person who has published erroneous opinions, is a member of the Presbytery, can the Presbytery, without regular process, proceed against his publication? There is no analogy to this case, in that of W. C. Davis, which Mr. Steele has cited. I wish to reply to brother Boyd, who has charged us with a desire to *evade*. We have made no effort to keep off from the business as submitted by Synod; but conscientiously resist what we believe an irregular and unconstitutional mode of proceeding. We do not *evade*; and such allegations against us, are not consistent with the decorum that ought to be observed in this judicatory.

Mr. *M'Calla*. Mr. Patterson, a while ago, hinted that it was *dangerous* to become an accuser. If Dr. Skinner heard him, he ought to bear in mind this imputation. When Baron de Kalb, in our revolutionary war, received an intimation that he held back because of danger, he drew his sword, and said to the General that made the insinuation, "we will see which remains last on the field!"—

(A member called to order.)

Mr. *M'Calla*. Let him put Mr. Patterson to rights.

Mr. *Engles*. Moderator, when one of our side speaks, for we have sides, he is always interrupted.

A member asked to be informed what was the question before Presbytery.

Mr. *M'Calla*. It is a pity that when he was accusing us of being afraid, he did not look to their own holding back. Dr. M'Auley has insinuated that no reference was made on our part to the book of Discipline. I'll refer to it now. (Reads chap. v. sect. 5. quoted before.) There may be a prosecutor, or Presbytery may proceed themselves. I wonder how so many can doubt whether Mr. B. is under process, when here are several written accusations against him. As to Davis' case, I doubt the correctness of the assertion that he had been tried. Mr. Barnes says, there's no case of a man's sermon being tried while he was *alive*, and Davis's case will not show such a trial while the author is *alive*.

Mr. *Barnes*. I beg pardon for interrupting. I said nothing of Mr. Davis' being alive or not. I did not know whether he was alive or dead,



and laid no stress on the circumstance of the author of a book being alive.

Mr. *McCalla*. Ah! Moderator, I 'll have to go to school again to learn to understand the gentleman.

Moderator, I feel for this brother. If any heart can vibrate in sympathy with his, it is mine. For *I* have come through deep waters. Gladly would I risk reputation and my heart's blood in his defence, if I was sure he was innocent. But I fear he is not; an innocent man does as Mr. Parvin did, when his character was questioned. *He* came forward and said, "brethren examine; see whether my conduct was not correct;" and the consequence was, he was acquitted. But Mr. B. takes a different course, and throws obstacles in the way of examination.

Mr. *Barnes*. I have thrown no obstacles in the way.

Mr. *McCalla*. He and I don't understand "obstacles" in the same sense—that's all. Let him do now as Mr. Parvin did. If he was an innocent man, he would not suffer by an examination of his sermon. We would examine every paragraph, and then it would appear that Mr. B. was orthodox, and every one would congratulate him, that all the rumours about his being unsound in the faith were groundless.

Now as to the excuse of ignorance that has been made for Mr. B. that he didn't know precisely the meaning of language. Let any member that attended Synod say, whether, after hearing his speech there, he can accuse him of ignorance. Any man that charges him with *ignorance*, has not half his sense.—But now, suppose the sermon does contain the errors mentioned in the minute. I am sure in that case, if it is ascertained, none here will be prepared to say: Let us not persecute this *amiable, pious, orthodox, excellent man*. We have condemned his sermon, but let us not censure him.—Among our forefathers, proceedings were very different. If such a sermon had been printed by a member of the old Presbyterian church, every minister would have borne his testimony against it: he would not have asked whether the author was a member of the same communion or not.

The way is plain. Let it be seen whether or not Mr. B. will come to the light.

Mr. *Belville*. I have been afflicted by hearing mention made of *parties* in this assembly. For myself, I know none. I came here to decide according to the dictates of my conscience. I believe the questions turns on this: are we under an obligation to obey the injunction of Synod? (reads the resolution of Synod.) Why should it be wished to exclude those who were the late minority? I love them as brethren, though I have gone against their views. They ought to have appealed at an earlier stage. But now, we must pursue the course prescribed to us: "to hear and decide on the objections, &c." (quoting from the resolution.)

The Moderator states the motion on Mr. B's right to deliberate and vote—question put and division—a mistake in counting—then a division of the question called for.

1st. Question, on Mr. B's right to deliberate, decided in the affirmative.

2d. Question, on Mr. B's right to vote, negatived.

*Moderator.* The motion now is, to consider Dr. G's. minute by paragraphs.

Dr. Ely moved to postpone, in order to take up the following Resolution, viz: "That this Presbytery cannot constitutionally and judicially hear any objections against the *orthodoxy* of any sermon preached and published by Mr. Barnes, until some persons appear as his accusers; or until the Presbytery shall judge that common fame requires him to be arraigned for heresy." If the Synod had ordered us to proceed unconstitutionally, we should not be bound to obey. I believe it is unconstitutional to move in any proceeding, unless in the usual form of process, and therefore, I make this motion.

Mr. Engles. It is evident there is a disposition to throw impediments in the way of our proceeding. The motion of Dr. Ely is the same in substance as the one which was decided to be out of order. (reads the minute of the former motion.) Our course is marked out for us explicitly. Why not proceed at once? If Mr. Barnes can satisfy us that we have taken a wrong view of his sermon, I will be one of the first to testify brotherly feeling toward him.—If this motion of Dr. Ely fail, another will be offered to the same end.

Dr. Green. Dr. Ely's motion runs on the idea, that we cannot consider the sermon without preferring charges. Was there no way in the month of April? The Synod say, there was and the complainants had cause of complaint that it was not pursued. If the members opposed disliked this opinion, why did not they appeal?

Mr. Potts. The two resolutions of Dr. Ely are virtually and really the same. This question cannot be brought up unless on a motion to reconsider.

The Presbytery has got into a dilemma. At first it was refused to examine the sermon; and then every thing was refused that might put off Mr. B's. installation. Now no charges having been presented, nobody will say there were any presented—

Dr. Ely. I do.

Mr. Potts. Well Sir, if you do, prove it.

Dr. Ely referred to the minutes.

Mr. Potts. How, Sir, can you get at a man's sentiments if you must not examine his sermon first? Will you accuse a man before you get proof that he has done wrong? These charges were only introduced as part of a speech. There were no charges before this house. They were refused entrance and are not within the grasp of the house. Presbytery cannot act on the motion before them. As to Mr Davis' case, he was tried not in the Presbytery. His *book* was tried, not the man. Mr. Davis withdrew from the Presbyterian church and never was tried by a Presbytery. Now, we have heard mention of *heresy* with a sneer, but all from Mr. B's. friends. If they affix it they are responsible.

Mr. ——— I think it is time to have the decision of the Moderator.

*Moderator.* Dr. Ely's motion is virtually the same as his other, that was rejected, and on which my decision was sustained. Such motions are out of order.

Dr. Skinner called for the reading of Dr. Ely's motions and they were read by Dr. Ely.

**Mr. Engles.** The two are the same in substance. [This remark uncertain.]

**Dr. Ely.** I appeal from the Moderator's decision. If we are to be gagged thus, we must: but I only wish to call for the Ayes and Nays.

**Dr. Green** called for the question.

**Moderator.** Those opposed to the decision of the moderator and for sustaining the appeal, will say Aye.

**Dr. Skinner.** I think the question should be put, on sustaining the Moderator's decision, not the appeal.

**Dr. Ely.** Is the Moderator's decision, that the motion *to postpone* is out of order *as a motion for postponement*.

**Moderator.** I decided the motion to be out of order, because it was the same thing in effect as the former motion, and went to raise a question which was settled before.

The question was taken by Ayes and Nays, and decided in the negative.

Ayes 23, Nays 25.

(The Rev. Mr. M'Cuen voted in the Affirmative: but see afterwards.)

**Mr. Barnes** stated his intention of appealing to the General Assembly on the proceedings of Presbytery in his case, as he thought they had commenced a process against him, in an unconstitutional mode.

Adjourned to 9 o'clock, A. M., to-morrow.

### WEDNESDAY, 1st DECEMBER.

The minutes were read and corrected.

**Dr. Green.** I beg leave again to state, that the special business referred to us by Synod, relates only to the sermon. I would mention that Mr. M'Cuen voted by mistake on the side opposed to his opinion, and move that he be permitted to change his vote.

Mr. M'C. was permitted to have his name removed to the Nays.

Mr. Barnes' announcement of his intention to appeal was directed to be noticed in the minutes.

**Dr. Green.** Is it understood that Mr. B's. appeal is to the Assembly, directly? I call for the reading of the rule.

**Dr. M'Auley.** We have no right to tell him, to whom he shall appeal.

**Dr. Ely.** If there be no meeting of Synod previously, there can be no good objection to an appeal to the General Assembly.

**Dr. Green** (made a remark which the reporter lost.)

**Mr. ———.** I think the rule of the General Assembly is, to admit no appeal but thro' the regular grades of jurisdiction.

**Dr. Ely.** Several attempts to stop appeals have been abortive.

**Dr. Green.** I believe the doctrine is different, but only wish to draw attention to the subject.

**Mr. Barnes.** Does my appeal stand to the General Assembly?

**Moderator.** There is no motion. Mr. B. took his appeal to the General Assembly: it is so entered and will stand unless, a motion to the contrary be made.

**Mr. Engles** moved that Dr. Green's minute be read by paragraphs.

Dr. *Ely* moved to postpone in order to take up a resolution: "That this Presbytery cannot entertain and act upon the paper introduced by Dr. Green, because it is virtually an indictment of Mr. Barnes for heresy, until some persons appear as accusers."

Mr. *M'Calla*. I see there is a crusade to be brought against us: let us meet it.

Mr. ———. Are we to be dogged in this way, without end?

Dr. *Ely*. I think it my duty to oppose the measure attempted, as being unconstitutional, unscriptural and unchristian. This motion is not the same as the former. If it is come to this issue, that Presbytery will try Mr. Barnes in an unconstitutional manner, I must wash my hands of it; and nothing that Mr. M'Calla will say shall hinder me. I confess, a hard look from Dr. Green does go through my heart, but Mr. M'Calla may say what he pleases: I care not for his speeches and shall not reply to them.

Mr. *Engles*. I believe it to be the right of every member to act according to his best judgment, but Presbytery ought not to be subjected to this kind of proceeding. Dr. Ely has surely ingenuity enough to vary his motions. If such practices are countenanced the same motion, in a new form, may be presented fifty or a hundred times. It is an insult to Presbytery so to repeat motions.

We do not stand here as accusers. I have proof there was no such intention in the individual who offered the motion. We conversed on the subject after the meeting of Synod, and it was anticipated, there would be an attempt to make us accusers. We are not accusers, but we have a right to judge of the doctrines referred to us by the resolutions of Synod. In Synod there was scarcely one allusion to the paper of charges. The principle advocated by the other side would subvert the church. Must one who objects to heresy, be obliged to become an accuser and subject himself to the risk mentioned by Mr. Patterson? If so, heresy might go on unchecked. Dr. Ely says he is not afraid to examine these questions. Why refuse now to investigate them? All we want is a fair examination of the doctrines of this sermon.

Dr. *Skinner*. I am sorry to stand charged with an intention to *insult* this judicatory. Nothing can be further from our intentions. We believe conscientiously, that we are on constitutional ground and ought to resist this proceeding. If we are wrong, let us be convinced of our error before we are taxed with *intentional insolence*. I believe, we are right. The Constitution prescribes a way of acting in these cases and the General Assembly has confirmed our opinion. In W. C. Davis' case they said, such works as his ought to subject their authors to be dealt with "according to the discipline of the church." We are instructed by Synod, just as the Presbytery were in Davis' case, not as to a particular form of proceeding: we are the judges of the mode. Let it be done in such a form as will not injure our brother or the good of the church. We believe that form to be the regular and usual one. The brother on the opposite side has no right to say, that the movers of the minute are fair but that we try to embarrass the proceedings. I am sincere in my opinion, and I am sure I have no design, to treat with disrespect any member of this Presbytery.

Dr. Green. No person who has been attentive to this business can be at a loss to see, that it is the design of the brethren opposed, that these objections shall not be tried otherwise than in the form of charges. The Synod took us off this ground and put us in the situation we were in before the complaint: and this was specially their intention. Yesterday it was maintained here, that if the Synod ordered us to do an unconstitutional act, we are not bound to obey. This doctrine is true, but the application is not correct. The Synod has decided, that the Presbytery may object to doctrines, and to the entrance of an individual into their body, on doctrinal ground; and are not acting unconstitutionally in so doing. The General Assembly has recognised the same principle. The more Presbytery think of it, the more they must be persuaded that the objectors are wrong as to this. They read the constitution and put their own construction on it. We are leaving the ground on which the Synod placed us. I don't know what the majority will be for; but we should have some end to these motions. I want to know every member's mind on the subject referred to us. I pray for the brother and have no hostility to him. If he can show that I have mistaken his sentiments, in this minute, I shall rejoice. But I could not look to a dying pillow, with satisfaction, if I were to omit testifying in favour of what I believe to be the truth of God. Charges are not the ground intended by Synod. I don't believe the brother intends errors so dangerous to religion as his expressions have led to believe, I have but a little time to live, and I wish to discharge my duty to the church while I am here.

Mr. ———. Did we not decide such a motion to be out of order?

Moderator. I have twice so decided.

Dr. McAuley. We had better all be free and open in stating our views. I never saw any good arise from reserve or hindering the expression of sentiments. Free discussion is like the safety valve in a steam-boat, which relieves from too great pressure and prevents a collapse. Surely, there is not such party spirit here, that we cannot reason on each other's arguments, without indulging in personalities. For myself, I will not be of a party. I am afflicted that this Presbytery takes the course it does. The Synod refers to us a certain business; and upon our coming together to consider it, Dr. Green introduces a paper, containing objections to this sermon, and contemplating the infliction of a heavy discipline if the discourse shall be condemned. No man has a right to bring here a system, so to speak, cut and dried. It was reasonable to expect that we should meet here and exchange ideas, on the course to be pursued. Because Dr. Green produced this paper, it is urged, an opinion must be taken upon it; and it is insisted that nothing else is in order. The practice of the General Assembly should be our guide, and is not such. Presbytery resolved to hear this paper read, but did not determine that this course must be pursued in the business. Why must we act on this? It is really a set of charges. Shall we be forced to adopt this manner of proceeding? There was no resolution as to how we must take up Mr. B.'s sermon. I wish to act on the matter not as if pre-determined. But now you have disfranchised Mr. B.; and your decision that he cannot vote, is a decision that he is at your bar for trial.

. If I acted under that paper, I should violate my conscience. I would not accuse Dr. Green of intentional wrong. Nothing is gained by calling names and imputing bad motives. As to the Synod's meaning, all their intentions are to be gathered from their two resolutions, which prescribe no mode of proceeding. Presbytery ought to be permitted to judge of the mode. What would be the course in the General Assembly?

When this paper was first read, I believe all who heard it were willing that the errors attributed by it to Mr. B.'s sermon, should, if proved, be condemned; but when we came to the concluding part and learned that it was designed to go on and subject the author to discipline, to deal with him without process against him or a regular trial, the aspect of affairs was changed.

There is another constitutional difficulty. The Synod have a right to command us in this case to take up the sermon and review it, provided this is a thing lawful to be done, but not otherwise. If it was lawful on the former occasion, it is now; if it was not then lawful to try Mr. B. on his sermon, it is not now. I never believed that we had a right to touch the sermon or Mr. B. until he was a member of this Presbytery; and Synod had no right to tell us to take up the sermon so that, by a side-wind, the author is to be thrown on his beam ends. Synod had no right to require what would lead to an unconstitutional result; and the result of such a course would be, to make Mr. B. responsible *here* for an act done in the bounds of another Presbytery. If the sermon is to be reviewed, Mr. B. is to be tried. Is this constitutional? Any man may ask this question without meriting to be called by bad names. All of us are very imperfect; none is fit to be made a Pope. The whole course is *calculated*, though I allow not *intended*, to mislead, and is unconstitutional. If it shall be made necessary, we must appeal to the General Assembly. We have no right to induce charges to try for an act done out of our jurisdiction. I know it is unconstitutional; and the Synod's order could not make wrong right.

Dr. *Green*. The gentleman disclaims an intention to make personal reflections; but I am implicated by his remarks. [The reporter here lost an observation or two of Dr. Green's, and one of Dr. Ely's.]

Mr. *M'Calla*. It must be plain to every body, that it has been decided to put the complainants out of the house; that it is the intention of the other side, to make a crusade against us. This is the design of all these long speeches. Dr. M'Auley spoke until he could hardly bring out one word after another. He said there was no profit to arise from hindering members from speaking; and he said, *he* did not want to stop members: but he stopped Dr. Green. When Dr. M'Auley was in a majority, he thought it was very right to limit speeches. We remember the history of 1826—[Mr. *Biggs* called to order]—Why didn't you call Dr. M'Auley to order? One M'Cauley's as good as another, whether he has the title of Doctor to his name or not.

Dr. M'Auley, when he was in a majority, talked of "modest men" with a sneer. Now he is against parties. We are all republicans, all federalists: and then our party is suppressed, and his has all in its hands. Against the opinion of Synod, he insists we have no right to

examine this sermon. Their resolution sent to the members states the right. Yet Dr. Green has no right to propose to Presbytery. No, Presbytery must mark out their own course. Now who are the Presbytery? They must act by individuals. But all must come from Dr. M'A. or his friends, else it is unconstitutional. And this is liberty!—All is *right* on one side, all *oppression* on the other. We have not prevented speaking; we want liberty too, and never tried to repress Dr. M'Auley; we only want an equal right to debate the question submitted to us. Though Dr. Green is old and feeble, he is not to be kicked out of the house. The upshot of Dr. M'Auley's speech is, that Dr. Green had no right to make a motion.

As for Mr. Barnes, he has, he says, been virtually accused and disfranchised. But who voted to do it? Why his own friends.

Dr. Skinner said, Mr. B. was virtually accused. Dr. M'Auley goes further and says, he is really and absolutely so.

Here are objections stated and argued against examining the sermon; yet Synod have told us to do this very thing. The General Assembly did the same in Davis' case. If none but the Presbytery where the act was committed have the right, what has the General Assembly done? Now did the General Assembly act unconstitutionally?

The ten men in the "Philadelphian" thought that it was not regular even for an individual to review the sermon. Dr. M'Auley says the same of the Synod. Why irregular? *Because Dr. M'Auley says so.* He has chosen, however, to change his former opinion. Before, we were refused the right to prefer formal charges; and then Dr. M'Auley said, that if Mr. B. were a member of this Presbytery we would have the right.

Dr. M'Auley. It is false. I never did, sir.

Mr. M'Calla. What did you say?

Dr. M'Auley. I say, it is false, it is not true.

Mr. M'Calla. O sir! I understand your lingo.

Dr. M'A. brought in the question of the constitutionality or unconstitutionality. They certainly did say by their vote, that we had the right. Who has told a falsehood, let that vote determine.\*

As to constitutionality. When we bring charges, it is unconstitutional. When we do not, they would vote that we shall. This is the liberty talked of. The whole calculation is this: "we'll use whatever tends to put them on their backs." The amount of the whole matter is this: The Constitution says, that the Presbytery has a right to condemn erroneous doctrines; not, as Dr. Skinner said yesterday, only those published by a person out of their jurisdiction.

Dr. Skinner. I did not mean to admit that Presbytery had a right to condemn the erroneous doctrines of any one, whether out of our jurisdiction or not, *in an unconstitutional way.*

Mr. M'Calla. Did you not say that *Mr. B. being a member of this Presbytery*, we had no right to condemn his erroneous doctrines in the way we propose?

Dr. Skinner. I did, but did not mean to admit that we had a right

\*The reporter is inclined to think that his notes are in this place incorrect.

to condemn *in that way*, the erroneous doctrines of a person not a member of this Presbytery.

[Mr. M<sup>c</sup>Calla commended Dr. Skinner's candour and regard for decorum. He then quoted Dr. S.'s language incorrectly; Dr. S. corrected; and Mr. M<sup>c</sup>C. admitted that he had misapprehended Dr. S. in this instance.]

We can condemn erroneous doctrines, without touching the man who promulgates them. The Presbyterian Church has always gone on this principle, and the Church of Christ in all ages, has done so. Did not the Council of Nice condemn the doctrines of Arius? It was the custom of our forefathers in England and Scotland. They condemned errors in doctrine; and the *consequences* fell on individuals. This morning, in family worship, a passage of the word of God came in course, which it has occurred to me is applicable to this case. It is in the 22d chapter of JOSHUA. The children of Reuben and of Gad, and the half tribe of Manasseh, when they were returning to their possessions, built an altar by Jordan; and the children of Israel heard of it, and conceived that their brethren meant to turn away from following the LORD. Well, they sent Phinehas as their committee-man, to inquire about this thing; and when he came to them and stated his errand, what do we find took place? Was there a great hurly-burly about the constitutionality of the measure, and some one to rise and move postponements? No such thing; and the reason is plain: they knew their innocence, they had nothing to hide; they said "The LORD knoweth and Israel shall know if it be in rebellion that we have built us an altar." They did not stave off an examination; and the result was that there was a great revival of religion. But, Moderator, suppose their altar had been reared against the LORD's altar: then, they would have refused an examination and there would have ensued a civil war instead of a revival.

One opinion expressed by Dr. M<sup>c</sup>Auley and Dr. Skinner is, that the Constitution gives no such right as is claimed. We say the Constitution means what it says; that we have a right to condemn errors of doctrine on the man who publishes them.

As to the General Assembly's course of proceeding. They appoint a committee, and this is just as unconstitutional as having the objections stated by an individual. All the difference is, that there is no court superior to the General Assembly. Dr. M<sup>c</sup>Auley gave us a good principle, "we ought to examine first," against his vote of yesterday.

Moderator, I could not upon a bed of death feel my conscience at ease, if any personal regard for that beautiful and amiable man, had made me swerve from duty. I should not feel easy in my mind, if I had voted in favor of Mr. Davis, because he was a South Carolinian, a Southern man. The Scriptures tell us to call no man father, and we must do our duty without respect of persons. I feel bound to test the doctrines of Mr. B. as much as if he were poor, homely, and humble as any. Mr. Sanford spoke of "*such* a man and *such* a congregation:" It is our duty to decide as if they were nothing; not to regard persons. If we swerved from duty to obtain the approbation of Mr. B.'s friends, could we find ease on a dying pillow? May God



grant, that the decision of this Presbytery may be according to his revealed will!

Mr. *Darling*. If the present mode of proceeding as respects decorum, shall continue; if our deliberations be not conducted in a more solemn manner; it appears to me, our character as a judicatory of the Presbyterian Church must suffer. The question, which I heard yesterday, must be repeated: Are these men Christians? Unless argument take the place of animadversion on individuals, our debates can be productive of no good.

I am not of any party. I came here to judge of the questions presented, according to my conscience; and I cannot approve of the course proposed to be adopted. I look to the record; and I hope to satisfy at least some of the members of the unconstitutionality of this course. The business for our consideration is committed to us by a higher judicatory. I see in their resolutions no difficulty. Did the Synod prescribe the *quo modo*? They have told us only *what* is to be done by us. I know not the Synod's intent but from what I can draw from the record. Did the Synod say, we must meet such a paper as that of Dr. Green; and that we must not refer it to a committee or take other order? The proper construction of their injunction, is, to proceed according to the Constitution. Otherwise, the Synod undertake to be dictators and to annul the Constitution. The resolutions of Synod are merely, an injunction to proceed according to the Constitution.

I do not impugn any man's motives; I respect the mover of the minute; but men may err. If there is any meaning in the terms of Dr. Green's paper, it contains a positive, direct and strong charge against the author of this sermon. Allusion has been made to the course taken in civil courts. Now suppose a man were to publish a sermon which was alleged to contain libellous matter: how would the fact be tried in a civil court? Would a charge be preferred against the sermon, or an indictment against the author? There can be no question. Every day's practice answers: the *man* is prosecuted. This is analogous to such a case in a civil court. Let the regular course be pursued and no wrong can be done; all are on a level; there is no vantage ground. Is not this reasonable and right? Is it not the course most agreeable to common sense and common honesty, one which steers clear of all difficulties? The other course would be an anomaly: there is no similar case.

I have heard allusions to public sentiment, expressed as to our conduct. We have nothing to do with opinions out of doors, and ought not to be influenced by them. But if public opinion were our proper guide, it has long since pronounced such a course as this illegal.

The advocates of this measure rank me as a friend of Mr. B. I am not *his friend right or wrong*, but free to give a just vote. I hope we are not to be divided into *squads*. This is no place to contend for victory—but to do justice. Every man accused has a right to know his accuser; this is a maxim in courts of justice and the rule ought to hold in an ecclesiastical judicatory. There ought to be a responsible accuser. I speak to the point of order only. We can, consistently, take the course I propose.

Mr. *Latta*. I was not present at the former meetings of Presbytery,

and know what took place at them, only from what I have read. I had no prejudice against Mr. Barnes, and my attention to his sermon was first attracted by a review in the "Philadelphian." At the time of the stated meeting of Presbytery, I lay on the bed of pain; and was in a situation to weigh the importance of the doctrines of our faith, not expecting to rise from that bed. It was then I saw this sermon, and, when I read it, I thought I saw a blow aimed at the precious doctrines of atonement and justification by faith.

Mr. Barnes. Such language is calculated to make an impression on the minds of Presbytery, unfavourable to a fair judgment respecting my case, and I cannot therefore hear it in silence.

Mr. M'Calla. Shall not Mr. Latta be allowed to speak? Dr. M'Auley was not interrupted.

Mr. Latta. When I saw that it was said in this sermon, that Christ did not bear the penalty of the law, [notes imperfect] I was rejoiced to find some of my brethren had come forward to prevent the entry of error into the mother Presbytery of our church. What improper motive could they expect to have imputed to them? Could any man impugn the motives of the venerable leader of this prosecution? Error is making inroads into the Presbyterian church. When it is stated that Christ paid only a part of the debt of fallen man, can we remain silent? The spread of error is like the letting out of water. It first drops, then enlarges to a stream, and at length becomes a resistless torrent. In our church it has already swelled to a stream. I have felt for the young brother when I saw the distress on his brow. How easy would it be for him, if he holds the doctrines as we do, to remove every scruple from your minds. I will venture to pledge myself, his explanation will be heard with tenderness. But I am afraid he cannot explain. Either he does not hold the doctrines of our standards, or he has not the humility of a follower of Christ, and a desire to satisfy his brethren.

(The speaker was interrupted by a call to order.)

He is placed in a dilemma. I have been long intimately acquainted with the late Pastor of the First church, and I have heard it reported that he defends all the doctrines of this sermon. I will prove to you he would not. Would Dr. Wilson say that there was a compromise between justice and mercy? [The reporter cannot state perfectly Mr. L's next specification, and therefore omits it.] I regret that Dr. Wilson's name has been introduced. His sun is now setting in glory, and will soon beam in other climes.

Moderator. I must beg members to confine themselves to the question. Let the resolution offered be read. (Resolution read.)

Mr. Potts. A great deal has been said about constitutionality and drawing into a net. This way of offering motion after motion on the same matter, is like wanting a man should be knocked down after he is down. When objections were offered on the former occasion, we were told, "It is not the proper time: you cannot touch Mr. B;" our right was denied. When Mr. B. was admitted into the Presbytery, the charges were thrown out. Now it is said, you cannot touch him 'till he is dead, no, nor his doctrine. A gentleman of the law, perhaps he is a judge, has said, that in a civil court no such course would

be pursued. I answer him that the grand jury must find a bill, in a civil court, before the accused is put on his trial. This is a singular mode of interpreting the constitution; it is making it a nose of wax. Cannot *we* interpret the constitution? It is insinuated by them that we have not intellect enough. The whole objection is just to prevent our examining this sermon. All the first proceedings were unconstitutional. The Presbytery permitted the First church to call a man they had never heard preach. The objection now is, in order to keep the sermon out of view. The Synod have laid us under an injunction to examine it: and *they* say that the Synod had no right to prescribe a course; the mode of operation is left to us. Are we to take up the man? No. Some one must take the responsibility and be crushed, because we won't consent to amalgamate sects and make *an American religion*. After all that has been said, I cannot agree to Dr. Ely's motion.

(The Rev. Dr. Glendy and Rev. Mr. Graham were admitted to sit as corresponding members.)

Mr. *Barnes*. As the question is one of order, I will say a few words upon it. It seems expected that I am to offer some remarks, and I do so now with a view to conciliate. I have never come to this Presbytery, without prayer that I might be guided in my conduct here. Whatever be my views of the doctrine of atonement, I trust I have seen the beauty of the scheme of man's salvation, and of the religion we profess.

A gentleman on the other side of the room has remarked upon the cloud of care which, he said, he observed on my brow, and has declared his feeling for my situation. Such expressions of sympathy are not sought by me. I am here for my rights, not for compassion. But might it not be supposed, that there were other causes for an appearance of care on my brow? I have come from another Presbytery whose treatment always was paternal, and in which, I declare to you, I never witnessed a scene like this. I have some feeling in regard to the effect this discussion may have, on the people to whom we are called to minister. These troubles have never caused me to lose a night's rest. I have always come here calm, and hope I shall not be tempted to undue excitement. I shall not notice personal remarks, but I cannot suffer to pass unnoticed Mr. Latta's observations, which are calculated to make an injurious impression. I did not introduce the name of Dr. Wilson into this discussion; since, however, his name has been mentioned, I will say, that he has treated me uniformly with kindness. We have not discussed together the particular points in this sermon which are objected to, but it is well known that Dr. Wilson came out in the "Philadelphian" with an answer to the review of my sermon. Besides this, he has, in a letter which I have seen, said that "Mr. B. has told the truth, and every expression in his sermon can be defended." I know of no expression of Dr. Wilson's sentiments different from these. He may, perhaps, have said that he would not have employed the same language I have used.

Mr. Latta objects to my sermon, that it says there was a compromise between mercy and justice. I stated in the sermon no such

thing. My views of the doctrine of atonement were drawn from Dr. Magee's treatise, examination of the Scriptures, Dwight, and the writings of some of the New England divines. I did state that the atonement was general, and that Jesus Christ, in some sense, tasted death for every man. At the same time I said, Christ died "in the place of sinners," and was a "ransom," a "bleeding victim," an "atoning sacrifice;" I have admitted that the atonement was made effectual for the elect only.

Redemption is viewed as another part of the subject. Atonement was considered as apart from the intention to apply the benefit of atonement. And this is according to the view of Dr. Owen, which I quoted at Synod. The purpose of God to apply the atonement is distinct from atonement. I never doubted the fact of a covenant between the Father and the Son, and in connexion with this, that men repent and believe, and obtain everlasting life; and that on this depends the possession of all Christian graces, from the foundation to the top stone.

I have nothing to the contrary in my sermon. If this is hereby, I am ready to be charged with it; and I hope to be liable to no such insinuation as that in Mr. Latta's dilemma. I have not given cause for it. I cannot say that I am sure of my own personal salvation. I have searched the Bible, as faithfully as I could, for several years, and have come to the conclusion, that the Confession of Faith of this church contains the system of religion taught in the Bible. But I claim a right to take the Confession of Faith as I understand it. I could explain my sentiments more in detail, but I have no encouragement to attempt it. I stated my views to the Synod, and the same objections which I answered, are brought up again. Not one of my explanations has obtained weight. Now, the objectors will try my sermon on their own construction. I remember reading in the "Philadelphian," an article by Dr. Wilson, in which it was held: that no Presbytery has a right, to go into the investigation of the particular sentiments of a minister in full standing. What did I do on a former occasion? I told the Presbytery that I would explain fully, to any brother who would call and converse with me. I called myself on Dr. Green, because I would not give him trouble, and had a conversation with him. No one has thought proper to give me a call, I mean of the ministers, except Dr. Ely. Some of the elders did, and one or two expressed themselves satisfied; one said he was not.

Now as to the question of constitutionality. Have the Presbytery a right to take up this sermon by itself? Look at the course proposed. A paper is offered against a sermon of which the authorship is avowed; and closing with a condemnation of Mr. Barnes, and a gracious extension of time for him to consider his errors, repent and recant. You might burn the sermon or bury it, if you pleased; but this proposition goes to affect my ministerial character. Mr. Potts says, Presbytery is acting like a grand jury: a grand jury acts only on an accusation. Another member avows, the proceeding is not to stop with the condemnation of the sermon. Where is the constitutionality of this? Have they shewn the constitutionality of condemning a sermon first and then trying the author? This is new doctrine. If this be

Presbyterianism, it is new to me; and if I had been told, at the time I presented myself for license, that this was the law, I should have reflected twice, nay thrice, before I would have consented to be subject to it.

(Mr. Steel asked and obtained liberty of absence for a time.)

I appeal to the book. Presbytery has power to condemn erroneous opinions. There is no question about this; but it must be done in a proper way. Where is the authority for taking up the sermon of a member of the Presbytery, and after it is condemned, trying the author? I am under process as decided by your vote—yet process shall not be commenced “unless, &c. (quotes book of Discipline, chap. v. sect. 5.) and again: “When complaint, &c. (same, sect. 8.) The meaning is, charges shall be accompanied with a responsible name. I have no desire to shrink from investigation; I have never been asked to submit to a lawful trial; and it is unfair in my accusers to say that I shrink. I here avow to you, I am the author of that sermon, and I ask any man, or set of men, to come forward and bring charges against me upon that sermon. There is no case in favour of the course proposed by the objectors. There is a case of the Rev. H. B. I don’t know his name, and Davis’ case has been cited. Both came before the General Assembly as references from Synods; and what did the Assembly say? (reads) “ought to subject him to be dealt with *according to the discipline*,” &c. What is that? Arraignment and trial upon accusation by a responsible person. Is Presbytery first to sit as a grand jury and then to sit in judgment on the trial, and condemn after a suspension of six months? Is this law? Is this American religion?

As to the Synod’s reference: look to the minutes and to the complaint. The minority complained, that they were not allowed to examine Mr. Barnes. In the complaint they speak of “doctrines which Mr. B. had published under his name;” “bringing the sentiments of Mr. B. on doctrinal points under review;” “objectional statements of Mr. B.,” “Mr. B.’s unsoundness in the faith;” “Mr. B.’s want of orthodoxy.” It is Mr. B. not *his sermon*. They proposed 1. To interrogate Mr. B. 2. That Mr. B. should be returned with his certificate to his own Presbytery, &c. 3. They offered to appear as his prosecutors for unsoundness in the faith. They complain of what? Of *my* unsoundness. The question was, whether Mr. B. was so unsound in the faith that he ought not to be admitted into this Presbytery; not simply whether my sermon was unsound.

Mr. Boyd called for the reading of the complaint, which he thought was not fairly represented; and it was read.

Mr. Barnes in continuation. The subject before Synod was not the *sermon* but the *man*. The original question had been, was the doctrine proclaimed by Mr. B. such as should preclude his admission? Charges were presented against Mr. B. Synod said that the Presbytery gave ground of complaint, in not allowing the examination of Mr. B. Dr. Green read this, as a proof that it was the sermon which was to be acted upon, when he thought I was rude in interrupting him. (*reads the 1st. resolution.*)

The 2d resolution is to be interpreted by the first and by all the previous proceedings. I was surprised to hear it affirmed, that Synod

ever contemplated what is now alleged. They enjoin on Presbytery to hear objections, but nothing new. No. Presbytery are to go back to the former stage of the proceedings; and it is enjoined on them, to hear objections such as would then have been proper.—Did the complainants themselves understand this to be an abstract question on the sermon? Look at the minute offered and at the heavy judgment contemplated, in its conclusion, if Dr. Green's interpretation shall prevail.—Is not this a perfectly plain case? Did Synod order an abstract question to be discussed? and that a living author, a member of the Presbytery, should be tried twice, first indirectly in an examination of his work and then upon direct charges. If the sermon be condemned, the business is in effect done, and all that remains is to prepare the knife for the sacrifice. But if this course be resolved upon, I must ask the opinion of the General Assembly on the measure. I wish to know with what church I am connected. I do not shrink from an investigation in a constitutional way.

*Mr. Biggs.* We have departed from the order of events and lost sight of the series of facts in this case, and have entered on a wrong course. It may be owing to the form of the circular, which did not state the stage of the proceedings. On the former occasion, the complainants stood as accusers. As to the gist of the complaint, it was the course pursued before. Members differed about Mr. B's sentiments and Presbytery were occupied two weeks in a discussion. The Synod took up the business where it had been left; and we should have gone on in order. No reserve should have place; we have not held caucus after caucus to oppose examination; we are not afraid to meet the question. But the course of Presbytery is inconsistent with former proceedings and practice. Let the business be done according to strict principles. We are beginning however, I believe, to get within sight of land. I called a brother to order because I disliked personalities: afterwards he cited Scripture; and, if we come to Scripture, we shall do well.

Why refuse to bring charges in a constitutional way? I entreat brethren to forgive my warmth and believe I have no design to offend. As to the peculiar doctrines attributed to Mr. B., I agree in sentiment with Mr. Latta and believe, the same opinion would be sanctioned by Presbytery. I believe the same sentiment is Mr. B's also.

A storm has been, for years, gathering over this Presbytery. At the beginning I endeavoured to prevent this discussion, though I did not take the course attributed to me, in a publication which has been circulated.

*Mr. McCalla.* He seconded. It was the whole troop.

*Mr. Biggs.* I conceive Dr. Green's paper to be based on principles and feelings early avowed. The reading of the review impressed me with the idea, that the author of the sermon was accused of want of sincerity and truth. What would be the effect of such an examination? I do hope this paper will *not* go on our minutes. I hope it will not appear to a higher court, that we were so bewildered as to adopt such a paper. I believe, there is a course which may lead to a good result. According to the resolution of Synod, we must hear objections; but let it be in a proper manner.

*Mr. Boyd.* Mr. B's friends talk of accusers. We went to Synod complaining

They endeavour to hinder the sermon being taken up, unless accusers came forward. Before, we were not allowed to accuse and we sought redress. We would have accused, but Synod have given us redress in a more favorable way. They want to cut us off from our votes by making us accusers. I expect, every speech on that side will have something in it about accusers. We declare that we don't intend to appear as accusers. I never heard of Dr. Green's paper until it was presented here. It was moved to read it by paragraphs, and Dr. Ely made a motion which was decided to be out of order. They talk as if we *must* swallow the whole paper; and the conclusion is dwelt on particularly; as when Mr. B. spoke in such decorous language and I called to order, we were compared to butchers sharpening their instruments. I perceive; there is a stenographer in the house taking notes, and I hope he will preserve the figure for posterity. I have no doubt Mr. B. identifies himself with his sermon. He laid an emphasis on the name, when he quoted from the complaint. Read the complaint; it is the "*sermon*" not "*Mr. Barnes*," that is the subject,—"*Mr. Barnes' sermon*." While he puts an emphasis on "*Barnes*," I put it on "*sermon*." Bear in mind, the former matter was ended and we went to the Synod. Now we have many motions offered, while they say there is no attempt at evasion. They want to have the business conducted in their own way—all this is a reflection on the good sense of the Synod. While they talk of the constitution they take care not to read it. I was going to ask Dr. Ely to read the part which says, that the Presbytery need not obey the Synod. They avowed that they wished to resist the examination of the sermon, and they will not think hard that I say they beat about. Suppose the sermon was read by paragraphs and Dr. Green offered the first article in his paper as a resolution, could it be objected to? Mr. B. is identified with his sermon; and you cannot frame language to avoid connecting Mr. B. with his sermon.

If we get to a fair commencement by ten o'clock to-morrow, it will be well; but we have to fight, inch by inch. Let it be marked, we have been laboring from ten o'clock yesterday, to be permitted to comply with the requisition of Synod: I expect we shall have to sit till Saturday and discuss these motions, to the great destruction of religious influence. Ah! Moderator, I would not stand in the place some have occupied. I want to come to the point: I don't care for Dr. Green's motion particularly.

*Mr. Barnes.* Mr. Boyd has adverted to a remark I made. If I hurt his feelings by it, I regret it. I desire to avoid all personality and had no intention to offend any.

*Mr. Sanford.* If in order, I would move to amend Dr. Ely's motion by adding these words: "that the whole subject be referred to the General Assembly, as the course best adapted for preserving the purity and peace of the Church."

*Mr. McCalla* objected on the ground of order.

*Moderator.* I would like to have the opinion of the house.

*Mr. Barnes* read rule 15. "An amendment may be moved on any motion, and shall be decided before the original motion."

Mr. *McCalla* referred to Jefferson's Manual as against this amendment's being in order.

Mr. *Sanford*. Yesterday, such a motion was received. (Mr. S.'s subsequent remark was not distinctly noted down.)

Dr. *Skinner*. If the design is to add, as a reason for postponement, there is more than one precedent.

Mr. *McCalla*. The question is merely on order. If a gross violation of order was allowed, let it rest on those who introduced it.

Dr. *Ely* agreed with Mr. *McCalla*, that Mr. *Sanford*'s motion was out of order.

(Two remarks of different gentlemen not heard.)

Mr. *Sanford*. Has not the sole subject of discussion been the constitutionality of the proposed course, since the business was introduced?

Mr. ———. This is another business brought forward:

Dr. *Ely*. I don't accept Mr. *Sanford*'s amendment because I think it would be unfair, to send to the General Assembly what we ought to settle ourselves.

Moderator. I think it would be more in order, for Mr. *Sanford* to make his motion in another form.

Mr. *Bacon*. I am anxious for pursuing the subject, but will be strenuous for doing it lawfully. We are unwilling to proceed in an unlawful way. I was glad to hear it admitted, that the sermon is connected with Mr. B. and that every thing in relation to it, affects him. Dr. *Green*'s motion presents Mr. B. as accused, but not in a proper form. The case of *Davis* has been referred to. I will advert to another, the case of Mr. *Rankin*, in which the General Assembly refused to decide an abstract question, when their decision might bear on an individual. If the *General Assembly* cannot do so, a *Presbytery* cannot. Unless the person implicated is judicially before this body, we cannot try the question. The book says, the *Presbytery* shall judge, but not *how* it shall be done. Two modes are presented in the book of Discipline. The case of the tribes of Israel, cited this morning, was a case of "common fame." It is for us to say if it is parallel to this; and if so, appoint a committee of prosecution. But here a strange altar is raised, in this paper. Moreover, the *Presbytery* at a previous meeting, took the matter under consideration, and, according to rule 10, unfinished business is to be taken up first. It may be objected that this is a *pro re nata* meeting: true, but this is the same business. All the proceeding yesterday was irregular; we ought to begin where the business was left.

Mr. ———. Where was it left?

Mr. *Bacon*. I ask that the minute respecting it may be read.

Mr. *McCalla*. Moderator, I'll tell him where it was left: It was left in the *lurch*.

Moderator. I would remind the members, that the discussion of what transpired at a former meeting, has been decided to be out of order.

Mr. *Engles*. We have protested against the proceeding of 2d November. Let the protest be read too.

Dr. *Ely*. The protest never was read until yesterday.



**Mr. McCalla.** The minute can be read without the protest. I should be ashamed to have done what it states. It is strong enough.

**Mr. Biggs** (made an observation which the reporter lost.)

**Mr. Bacon, in continuation.** There is another reason: The task imposed by the Synod is unconstitutional; I will endeavor to show it. The complaint was, that Mr. B. was not examined; and the Synod say there was just ground for complaint. I cite the Form of Government, ch. 16, sec. 3. (Reads the section.) Here is a definite statute, a stipulation between several Presbyteries, a part of the Constitutional code. This Presbytery was pledged to the Presbytery of Elizabethtown, that when a member of their body, in good standing, was sent here, he should be installed. There was a promise—an obligation to do it. If the article is wrong, let it be amended. But though we may have sworn to our hurt, we are not warranted to break treaties. Shipley Wells' case has been cited: I know that case. I was in the congregation of which S. W. was pastor. He was received from the Baptist denomination. In such cases it is well to examine: but in such as this it is improper. There is not the same danger; there is a safety valve; and the minister does no more injury if translated, than if he remains. The Presbyterian Church is *one*: when one member suffers, all suffer. Would Mr. B.'s errors be more injurious here, than elsewhere? There is no danger in sticking to the letter. If Mr. B. is in error and refuses to retract, proceed to try him. The whole of these proceedings ought to be referred to the General Assembly, on the ground of unconstitutionality.

A recess until 3 o'clock, P. M. moved and carried.

#### DECEMBER 1.—AFTERNOON.

**Mr. Patterson.** I join in protesting against trying this sermon alone. If the Presbytery of Philadelphia must be divided, let it be done. Some years ago Synod were petitioned on this subject. We have had much wrangling and quarreling; and, it is very well known, the difference is not so much about purity of doctrine as purity of opinion. Members of this Presbytery have long been at variance on some points, but have been obliged to bear and forbear. For four or five meetings of the General Assembly, *their* aim has been to steer a middle course, not an exclusive one. In all Protestant churches we find a high and a low church party. Four or five General Assemblies have endeavoured to keep together and not to become exclusionists. If it must be so, let us divide, but in peace. Perhaps it would be more for the peace and good of the Church. I am in favor of Dr. Ely's motion.

**Moderator.** Is Presbytery ready for the question?

The resolution offered was again read.

**Mr. Hoff.** The motion is to postpone. We ought to keep in view the Synod's instructions. It has been said that Synod was wrong—but the decision of a superior court is important and binding. I have been much surprised, at the attitude displayed here and the effort to compel us to become accusers. There was a time when we would have been accusers. We were told, no; our efforts were frustrated; the Moderator decided that an accusation was out of order. Now,

they want to compel us to bring forward the old charges. We know nothing about them, they were turned out; we have nothing to do with them, we are on different ground; we are to do what the Synod ordered, notwithstanding the allegation to the contrary. We wish to act constitutionally. The mode proposed in Dr. Green's paper, is called unconstitutional, and they say we must be accusers. I am not satisfied, that *this* mode is constitutional and that Dr. Green's is not. They say the Synod did not prescribe the *quo modo*. I presume the paper offered by Dr. Green, is not at variance with Church discipline. Dr. Green would not present an unconstitutional measure; he is well acquainted with the discipline. Dr. Ely's plan will not relieve us. The question must be decided at last, whether the doctrines of this sermon accord with the Confession of Faith or not. When we were in the minority, we were urgent that the majority would suffer us to do certain things, and were told, that though we had no right, they would condescend to indulge us. Now, it seems, there are solicitors on both sides. Now that the Synod has decided in our favor, they pray we would accuse. I do not feel inclined to consent; we are on different ground and have a right to maintain the ground given by the Synod. I am against Dr. Ely's motion.

*Moderator.* Are you ready for the question?

The motion was read again, and the Ayes and Noes called for.

*Moderator.* Those members in favor of postponing and saying that the paper offered by Dr. Green is unconstitutional, will say Aye.

AYES—Messrs. Ely, Biggs, Patterson, Belville, Skinner, Dashiell, Grant, Chandler, Bacon, Scott, Hoover, Eastace, Dallas, Stratton, Vandyke, Withington, Darling, Wills, Roberts, Mason, White.—21.

NAYS—Messrs. Green, Boyd, M'Calla, Potts, Neill, Engles, Burt, Harned, Parker, Winchester, Williamson, Smith, M'Cuen, Lawrence, Hoff, Janvier, Algeo, Brown, Amidon, Learning, Davis, M'Neill, Kerr, M'Ewen, Reed, M'Millan, M'Nair.—27.

Dr. Ely said he would enter a protest.

Mr. Engles moved to postpone the motion before the house, in order to take up a resolution which he offered, viz: "That the Presbytery do now proceed to hear the objections which may be urged against the sermon of Mr. Barnes, agreeably to the decision of Synod, making the minute offered by Dr. Green the basis upon which the proceeding shall be conducted."

Dr. Ely gave notice of his protest.

Dr. Skinner said, he wished to offer a motion to postpone on another ground.

Mr. M'Calla. I mentioned a parliamentary principle: if a motion be agreeable to the majority, it must be put forward in the first place. A motion for postponement lost, precludes another motion for postponement. Otherwise, the majority might be kept a year from a decision.

Dr. Skinner. I doubt if the brother is correct. To move a postponement on the same ground, is out of order. I move it on a different ground.

*Moderator.* The house has decided on two motions to postpone, that they are out of order.

*Dr. Neill.* I rise to move a commitment of the whole business. I never attended Presbytery during the discussion of this affair. It struck me on hearing the minute of Dr. Green—

*Moderator.* I am constrained to interrupt the speaker. A motion to postpone is made and it is not in order to move a commitment. (Reads the rule.) "When a question is under debate, no motion shall be received unless to amend it, to commit it, to postpone it, for the previous question, or to adjourn." A second motion is proposed before the first is acted upon.

*Dr. Neill.* I don't urge it. I'll merely read my motion. (Reads the motion.)

*Mr. Engles.* Dr. Neill's measure would not expedite the business. The committee would not agree and the thing would come up again. I hope we shall proceed. I am not afraid of violating the Constitution.

*Dr. Skinner.* Mr. Engles' motion does not vary except in phrase. (States the motion.) This motion will divide us as much as the former one. We must all see that the reasons why we objected to the former apply with the same force to this. I see no reason for preferring this. What can be gained by it?

*Dr. Green.* What do we gain by this? It is only to keep us from being harrassed from hour to hour, by new motions to keep off trial. Let us decide that we will proceed by this course, or we can't tell how long it will be before a decision. The movers' object is to delay. I thought I had placed the minute on such ground as was unexceptionable, if the brethren were not opposed to examining the sermon without accusers; but that any member has not a right to propose a motion, I never heard before. I protest, my intention was to have the sermon examined according to the Synod's recommendation. I have been half inclined to withdraw my motion. I thought I was doing what was proper. I did not expect any objection, unless on the ground that Synod ordered what was unconstitutional. If this was so, we ought not to obey Synod. But all I have heard is irrelevant. I say, modify the minute if you please; it is offered only as a basis. Our time has been spent to little profit. I merely say, I did only what I had a constitutional right to do.

*Dr. Ely.* I am opposed to this postponement because the complainants, (so called) always have been accusers. To clear my skirts I protest, and beg leave to read a paper showing my reasons.

*Dr. Green.* I object to it as out of order.

*Dr. Ely.* Then I move to postpone the motion to postpone.

*Mr. McCalla.* I am astonished, truly astonished at Dr. Ely's motion. To postpone a motion to postpone! It is contrary to Jefferson's Manual.

*Dr. Ely.* I will not sit and judge Mr. Barnes on an abstract question.

*Mr. McCalla.* It is altogether unparliamentary. Dr. Ely has put his own head into a bag this time. I move that Dr. Ely be indulged in reading his protest.

*Dr. Ely.* I return thanks for the indulgence to do what every man has a right to do.

Reads his protest, since published in the "Philadelphia" of Dec. 10, 1839, and in Mr. Engles' Narrative, page 24, &c.

Mr. *M<sup>c</sup>Calla*. As an indulgence has been granted to one party, I ask to reply to this protest.

The *Moderator* put the question on this request and it was agreed to.

Mr. *M<sup>c</sup>Calla*. One point is about these charges: now let us attend to the facts. Charges were presented, and *they*, in long speeches, shewed them to be unconstitutional, and they were refused. A gentleman of the bar has told us that we have no right to aver against the record, and Dr. Green has referred to the record. Mr. Steel said, the charges were read as a part of his speech, and then they were read to the House. *They* crossed their own path and put their head into a bag. They ordered the paper refused to be read, though it did not belong to the house. Through a sort of *feminine curiosity* they wanted it to be read. When it was said, that this paper was important because it might have an influence on Presbytery, they laughed. They said it was what had been repeated for weeks, and treated it as if it was not worth a pinch of snuff.

The worst is this. Presbytery declare they can't conscientiously receive charges. Synod did not wish to cross the path of Presbytery. They said it was a delicate matter; and then Synod gave an easier way. The minority came here to please the majority, and they say they cannot try without charges. The protestants are too warm and contradict themselves. A glaring contradiction it is. O *Moderator*, let not the protestants think they can do any thing by their protest. But another objection is that Mr. B. is under process. Mr. B. said so in his speech. You may judge of him by this speech; Mr. B. is a man of real talents, as he has shown at Lancaster and here. He says he is under process; perhaps he is in a mistake. When *Manuel*, in the house of deputies in France, was refused a vote, he had a right to appeal; did that prove that he was under process? The representatives of this Presbytery were excluded from a vote on the complaint in Synod; did it show that they were under process? It is evident, this great argument about being under process, is nothing at all. But now, it is remarked that the complainants have said *Barnes* here and *Barnes* there.

Mr. *Barnes*. Mr. *M<sup>c</sup>C*'s indulgence was only as to the protest.

Mr. *M<sup>c</sup>Calla*. I am adhering to the protest. Mr. Bacon—

*Moderator*. I don't know where I am to stop Mr. *M<sup>c</sup>C*.

Mr. *M<sup>c</sup>Calla*. I know a man who will stop me. Mr. Bacon tries to show that it is improper to try the sermon alone. Mr. Barnes endeavours to prove that he is connected with his sermon. Another contradiction: Mr. B. tells you Synod have not directed you to try the sermon, but Mr. Barnes:

Mr. *Barnes*. I don't know if it is worth while to stop Mr. *M<sup>c</sup>C*.

Mr. *M<sup>c</sup>Calla*. Just as he pleases. Many of those fine things are equal to another assertion of Mr. Bacon, that an act of Assembly of New England changed the constitution. They have said things they could not put together again for their lives. They did not know what they were saying. [three words illegible.] And thus your humble servant finishes.

Dr. Green. I should like to have leave to answer the protest at another time.

The Clerk read his minute of the protest and asked if it was correct. Mr. Engles renewed his motion.

Mr. Biggs. I am opposed to this motion. This is only presenting the question with a little variation. We are not in full possession of the facts as to these charges. The refusal to hear them was because Mr. Barnes was not at the time under trial. Now, he *is* under trial. Then we were not met to try him: now, he *is* accused, and this is an important crisis in the business. We wish to meet the thing on constitutional principles, and not otherwise. Until our constitutional request be granted, the proceedings will of necessity be embarrassed.

Mr. Eustace. The Synod have been misunderstood. They did not command us to try *the sermon*, whether orthodox or the contrary. If their resolutions be adverted to it will appear, they meant that we should give Mr. B. a full, fair, impartial trial. [reads the resolution with emphasis on the last clause.] In any way the examination must have the form of a trial; ingenuity cannot discover how it should be otherwise. It would not do justice to Mr. B. the subject, or ourselves, nor be consistent with the law of God, to do otherwise than give a full trial. Those who before accused, are in honesty and conscience bound over to make good their allegations, at least on the ground of equity and conscience. Suppose we enter on the examination of the sermon; suppose we find it heterodox; will the business end there? Is not that only a preliminary step? Why not then go into a trial at once? Is it not inconsistency to say, that a brother who is in good standing has preached a heterodox sermon? I am not prepared to sit in judgment on *the sermon*, but I *am* prepared to judge of the *whole subject* in all its details.

Dr. Green. All that has been said against the course proposed, goes on what logicians call a *petitio principii*. They have been ringing charges on constitutionality; and they assume the unconstitutionality of the measure, against the opinion of the majority. How is it to be decided but by a majority? We have the Synod on our side; they have put us on high ground and we are determined to keep it. Mr. B. ought to be heard; and I voted, that he should be allowed to vote. I desired that he should answer all these objections. We are pressed to go on ground suited to put us out of the house. Ours is the right ground and the only right ground.

Mr. Darling. The more I reflect, the more I am satisfied that I was correct in my opinion. The question is, whether the motion of Dr. Green shall be postponed to take up the sermon. I cannot see that the position would be at all changed. The reverend father has been more candid than the mover. It is tantamount to the previous question before a legislative body, and is intended to stop our mouths.

Mr. Engles. Dr. Green did not say it was to stop their mouths.

Mr. Darling. He said it was moved to prevent postponement.

Mr. Engles. Yes.

Mr. ———. Did he say, "stop their mouths."

Mr. Darling. This is the inference; I cannot give his exact words. I respect this house and look upon it as one of the most respectable

tribunals in the land. I respectfully ask, what is to be gained by the proposed mode? We are still compelled to go on. This motion opens the whole question about the propriety of the proceeding. I repeat my objection of this morning; I cannot consent to hang a man first and try him afterwards, as was done in the time of Henry VIII. No tribunal can lawfully condemn first and then proceed to trial. If you condemn the sermon, you must then try Mr. B. You say he may continue four or five months; but the result is what? Suspension. If this minute be adopted, that is the inevitable consequence. Mr. B. must be pronounced unsound in the faith, and must be deposed. Such a course is unheard of before all other tribunals. I said it was an anomaly: as if a libel were to be condemned and then the writer of it. No. The only mode is as I shewed before; but I will not go over the same ground again. The obstacles are insurmountable. I ask, how can you get rid of the resolution, to proceed to the trial of Mr. B. on the charges preferred? The record would be inconsistent. This consideration meets us at the threshold: how can we proceed in the face of it? I should regret a difference, but we have a high duty to perform. When the way is clear and division might be prevented, what good is to be done by pertinaciously insisting on the course proposed? It seems, there is a struggle for victory on the other side. Why not accede to Mr. B's offer and proceed to charges? It would deprive but a single member of a vote. It is the only legal way. As to the case referred to since I was up: The Presbytery has not the same power as the General Assembly. [reads the case.] The *General Assembly* would not discuss an abstract question in such a case. Will we do what they would not? There is no delay in the course we propose: the other does not facilitate, but rather the reverse. It would be monstrous injustice, to try a man before charges are preferred. If we are not disposed to do, what no court of law ever did or could do; what no court of equity or ecclesiastical judicatory ever did; we cannot proceed thus. The Presbyterian church has been called a republican church: if we consent to do this, to put a man twice in jeopardy for the same thing, it will be most extraordinary. Mr. B. declares that he has explained over and over again; yet he is to be judged, by the construction put by this Presbytery upon the letter of the sermon. I advocate justice; I speak for principles; Mr. B's case to-day, may be that of another at a future time. If this practice be adopted no man is safe. A church session may get hold of a letter of mine, put their construction on my meaning, and long after it was written, call me to account. Every man has a right to be tried by his peers and to meet his accusers. If it is insisted, that we shall outrage all common usage, by proceeding to condemn and then to try; to condemn in December and to try in April next year; I do deny such a right explicitly. If I appear too warm, it is my manner only, which is owing to my professional habits: I judge coolly in this business. On the decision of this question depends, whether we are to be embroiled for years or not.

Mr. *Engles*. As I made the motion, I will make an explanation of its design. The object was not to stop the mouth of any; that is, not to prevent any from speaking in an orderly way. The idea was sug-

gested by Dr. M'Auley's remarks. It is true, that it was intended to prevent such motions as Dr. Ely's; to prevent a disorderly course, the offering of one motion after another against the opinion of Presbytery. I am not ashamed to avow this intention, though I have been charged with want of candour. As to the resolution, at the adjourned meeting of the 2d November, being a bar to our proceeding, I will give the house some information relating to it. On Monday, at 2 o'clock, P. M. the Synod adjourned at Lancaster. On Tuesday, at 3, P. M. the Presbytery was to meet, to consider the case of Mr. Parvin. It was not expected that *this* business would come up; and no effort was made, by members who attended Synod, to be here at the opening of the meeting, except by myself and a few others. We had an intimation that something would be attempted, and, losing no time, arrived in town twenty minutes before the Presbytery was to assemble. The "majority" attended in force.

Dr. Ely. I protest against such a statement as this.

Dr. Skinner. I call for the reading of the minutes of that meeting.

Mr. M'Calla. They ought to be ashamed of their conduct.

Dr. Ely. If we are not protected, we must leave the house.

Mr. ———. Was it not decided to be out of order, to introduce transactions at a former meeting?

Mr. M'Calla. We don't care for it; read the minutes.

Mr. Engles. Dr. Ely moved, "that in consequence of the minute and order of the Synod of Philadelphia, this day reported to this Presbytery and above recorded, the Presbytery will now proceed to take up and consider the charges which were presented against the Rev. A. Barnes, on the 23d day of June last, and which were signed by the Rev. Dr. Ashbel Green and others." This motion was decided to be out of order. There are two subsequent motions on the minutes. 1. That the charges be read. 2. That the Stated Clerk be instructed to furnish the paper of charges at the next meeting.

Dr. Ely. Read the previous part, which will show, that it was Mr. Clerk Engles who introduced the order of Synod.

Mr. Engles. (*reads it and continues.*) I assert that there were only two members of the minority on the floor. As Clerk of the Presbytery, I communicated the proceedings of Synod. We considered the introduction of the motion as unfair, and I will read the protest we then presented. (*reads the protest in part*\*) We say that the proceedings at this meeting were not valid. The Moderator decided against their motion, and their appeal from his decision was sustained, only by numerical force.

Mr. Biggs. How else should it have been sustained?

Mr. Engles. By argument, Sir. I regret the necessity we are under of examining this sermon, but the other side are answerable for all the tumult occasioned by their acts. By force, they prevented our examining at first. It is not hostility to Mr. B. that actuates us. The course now proposed is one of mildness. If actual process were pursued, deposition might be the consequence. We propose a mild course; we call on him to renounce his errors. But if it shall be necessary, there will be a solemn obligation on us to use discipline. *Mc*

\* This protest has been published in the "Philadelphia" of Dec. 3, 1836, and in Mr. Engles' Narrative, pages 21, 22.

Darling's argument has been repeatedly answered. But, he says, Mr. B. has again and again explained the doctrines of his sermon. I heard all these explanations and his defence in the Synod, and I was confirmed in my first impressions. It was asserted by Mr. Darling that we contend for victory: I spurn the insinuation. Our desire to maintain truth, has enabled us to bear all the calumny cast upon us; our love of the truth in Christ, which we have solemnly sworn to maintain—I ask further, only to be permitted to make an explanation of my statement before Synod. I stated that a member of the First Presbyterian church had observed to me, that he thought the conduct of the Session rather despotic; that there had been one hundred and fifty signatures to a petition for inviting Mr. Dickinson to preach; and that the people did not wish to call a man they had never heard. I was under the impression, that the petition for Mr. Dickinson's call, was at the same time with the proceedings about Mr. Barnes; but have since learned that it was some time previous. But I have been charged with telling a wilful lie. Is it likely that I would wilfully misrepresent, when Mr. White, an elder of the First Church, was present?

A motion was made to adjourn, and was lost.

Mr. Engles' motions were put to vote, and carried as follows:

1. Question on postponement. For, 23. Against, 9.

2. Question on the first part of the resolution. For, 27. Against, 11.

Mr. *Patterson*. I now say, I shall take part in the vote.

Mr. *Barnes* rose.

The *Moderator* put the question on the second part of the motion, "making the minute offered by Dr. Green the basis," &c. and it was decided in the affirmative.

For, 26. Against, 12.

Mr. *Barnes*. Do I understand rightly, that the investigation is to be on the sermon with reference to me? I wish to know whether the investigation is to be about doctrine, apart from myself.

*Moderator*. The Clerk will read the motion as the answer of the Moderator.

Mr. *Barnes*. I asked for information—

Mr. *M<sup>c</sup>Calla*. It is out of order.

Mr. *Barnes*. I appeal to the General Assembly. I asked before whether I had the right, and gave notice that I should appeal. I claim as a right, to appeal from this decision, because I deem it unconstitutional to try the sermon alone. Dr. Green's minute closes with a condemnation of me.

I appeal from this decision. I will not consent to appear at your bar in this manner, against the book of discipline and what I believe to be the meaning of Synod.

Mr. *M<sup>c</sup>Calla*. I only claim a right to answer.

Mr. *Barnes*. At a proper time. I appeal and, therefore, shall leave this place. I desire to arrest the proceedings at this stage, because discussion here is not likely to be productive of any good. This Presbytery is not in as fit a state to decide those questions, as the General Assembly will be, called by men who are impartial. At the bar of the General Assembly I stand, unless charges be presented here. If charged I stand here, not otherwise.



Mr. ———. Mr. B. can protest, but all this is out of order.

Mr. *Barnes*. I think I have a right to appeal.

Mr. *Engles*. I doubt Mr. B's right to appeal, but to settle the question, I move that it is the sense of this House that Mr. B. has the right to appeal.

Mr. *M'Calla*. I wish to answer Mr. B.

Mr. *Eustace*. This is a tyrannical piece of oppression—[called to order] I acknowledge, I have used an unguarded expression and beg the pardon of the House. But I shall consider myself as withdrawn from the Presbytery, as to any participation in their ulterior acts in this course.

Mr. *M'Calla*. Dr. Ely said the same thing some time ago.

Dr. *Ely*. I said that we should not participate in an unconstitutional trial; I did not say I would not speak. However I have not spoken since.

Mr. *M'Calla*. I think brother Engles feels whether he spoke or not. We want to obey our blessed Saviour's command. In answer to Mr. B. who says it does no good to discuss these questions in Presbytery, what does the Scripture command? Not that we should flee when the wolf cometh: Our vows require that we should exercise discipline. Is it not the desire of the majority to do good? Our way is calculated to do it. Look at the reformed churches of Europe, that have pursued Mr. B's plan. Have they done good? There is in *New England* a set of men that think such doctrines are good. My constitutional temper may not be as sweet as brother Engles': but I ask, if it is good to abide by our colours, to take the sword of the Spirit and contend against error, are we to be censured as tyrants?

Now as to the point of order. Mr. B. says he had before, a right to appeal and, therefore, he has now. Mr. B. is not under process. His former ground was exclusion from the right to vote.

Mr. *Barnes*. I did not appeal from the decision of Presbytery upon my right to vote, but from their decision on Dr. Ely's motion.

Mr. *Engles* read his minute, which stated that a decision was had on Dr. Ely's motion, and after that, Mr. Barnes announced his intention to appeal.

Mr. *M'Calla*. Then there is no legal appeal. If he is excluded from a vote he may appeal, but not on such a ground as this.

It was moved that the minute of yesterday about the appeal, be stricken out.

Mr. *Barnes*. Presbytery will do what they think right. My reasons for appealing are, that I have been virtually decided to be under process, and I conceive the mode adopted to be unconstitutional. It was not a mere matter of order, but an appeal entered on the minutes and acted on to-day. There is a design now to press on the business, against my views of constitutional right; and to me this looks like injustice. I make my appeal to the General Assembly on this important matter. It has been said to be one of the most important questions ever brought before this Presbytery. If it be of so much consequence, why not let it be determined by the highest judicial body? My ministerial standing and character are at stake. I do protest most

solemnly as a minister of Christ, a Presbyterian minister, and a member of this judicatory, against these proceedings. I stand at the bar of the highest judicatory of the Church. Why do they oppose my appeal? Are they afraid of the decision of the General Assembly? Let me stand at their bar as accused. If you decide that I have no right to appeal, I must ask leave to retire.

*Mr. Boyd.* Mr. B. has committed a mistake. He asked whether he had a right to vote on the sermon. Now he puts it on every point. I did not so understand it then—

*Mr. Barnes.* I stated it so at the time.

*Mr. Boyd.* I know what side of the house voted that he had no right. I move to strike out the minute.

*Mr. Barnes.* Have I a right to take a complaint to the General Assembly?

*Mr. Engles.* Mr. B. is excluded from an appeal at this stage. Did Synod ever imagine, that an individual implicated could frustrate their object? If so, any accused person might appeal *in initio*. I stand for the Constitution of the Church, and I am for striking out the minute.

*Mr. Bigga.* There is no use in this debate. Several of us mean to let you carry the measure by "numerical force."

*Dr. Greec.* Yes, by numbers at last, after we have carried it by argument first. *Mr. Engles* is right, (repeats *Mr. E.'s* argument.) What says the Constitution? (quotes.)

It is our sacred duty to finish this business. I must say, I am surprised to hear of withdrawing from the house. Did the minority before do so? It is the most disorderly thing I ever saw. I have heard of such a thing in a legislative body of a temporal character. But if they won't stay, I am prepared to meet all consequences. I regret this reluctance to sift and examine; I don't accuse them of improper feeling in their opposition, but when they did *this* it was under improper feeling. We believe that all before was out of order, and now we have the majority. As to the minute, I would rather correct it than strike it out.

*Dr. Skinner.* We have protested against the proceedings of Presbytery, and must complain to the General Assembly. I do not think we act in a disorderly manner in withdrawing from participation in these measures. If I acted with the majority, I should act in a disorderly manner. I cannot, in good conscience, proceed unconstitutionally. Is this disorderly? As to the appeal, I have had doubts of its being regular.

*Mr. Sanford.* I hope time will not be wasted in further discussion.

*Moderator.* The question is on striking out the minute read. [Vote taken and decided in the affirmative.]

*Mr. Barnes.* Have I a right to appeal?

*Moderator.* I consider Mr. B. as having a right to appeal at the close of the proceeding.

*Mr. McCalla.* I am not aware of any such thing in the Constitution.

*Mr. Engles* (reads from the Book of Discipline, Sec. III. 1.) "An appeal is the removal of a cause already decided, from an inferior to a superior judicatory, by a party aggrieved."

Mr. *McCalla*. The error arises from a mistake as to ~~complaints~~, not ~~appeals~~.

Mr. *Barnes*. I ask the Moderator's opinion.

Mr. *McCalla*. I move, that Mr. B. has no right to appeal at this stage of the proceedings.

Mr. *Boyd*. Is it not what we have just decided, by striking out the minute?

Mr. *Bacon*. The second paragraph says: "All persons who have submitted to a regular trial," may appeal. He must submit to a trial or he cannot appeal.

Mr. *Patterson*. Mr. B. is willing to submit to a regular trial.

Moderator. A vote must be taken. Those who think Mr. B. has no right to appeal—I am not sure if that is the right form.

Mr. *McCalla*. Brother Engles, will you put it into good shape?

[Question taken. Decided that Mr. B. has no right to appeal in this stage.]

Mr. *Barnes*. I wish to pay respect to this Presbytery; but I have decided to be absent from the discussion, unless I am arraigned.

Adjournment to 9 o'clock, A. M.

#### THURSDAY, DECEMBER 2d.

The Clerk read the minutes of the last meeting.

Mr. *Patterson*. It is stated in the minutes, that a certain motion was carried by a vote of 26 to 10. Since several declared that they would take no part in the further proceedings, it would be only honest and fair to state that fact, or else, strike out the numbers 26 and 10. I move to strike them out.

Mr. *Engles*. It is a true minute of what took place.

Mr. *McCalla*. [A remark lost.]

Dr. *Green*. They said, they would withdraw from the house.

Mr. *Potts*. Shall they take advantage of their own declining?

Mr. *McCalla*. I have a motion to make.

Mr. *Patterson*. I moved to strike out the numbers.

Moderator. Several of those who said they would withdraw, voted.

Mr. *Patterson*. I can take my oath, that those around where I was, did not vote.

Mr. *McCalla*. Put it to vote, without discussion.

Mr. *Boyd*. I hope the record will stand; and I ask for the Ayes and Nays.

Mr. *Lawrence*. [Not heard by the reporter.]

Mr. *Hoff*. Those who declined voting, in honesty, should say who they are.

Mr. *Potts*. Let it be said "several declined taking part."

Mr. *Engles*. Please to put the motion in writing.

Dr. *Green*. If it is stated *who*, it should be only with the Ayes and Nays.

Mr. *Patts*. Several voted, who had declared that they should decline.

Moderator. In rule 30, it is said: "Silent members, unless excused from voting, must be considered as acquiescing with the majority."

**Mr. McCalla.** That settles the whole matter.

**Mr. Patterson.** The same rule begins: "Members ought not without weighty reasons, to decline voting," &c.

**Moderator.** Gentlemen declining to vote, have no right to have their remarks put on the minutes.

**Mr. Patterson.** I wished only, that a fair history should go up to the Superior Court; but if it is overruled, we must submit.

**Dr. Green.** The record is not perfect. They not only declined voting, but said they should take no further interest in the discussion.

**Mr. Boyd.** Is the motion seconded?

**Mr. ———.** I hope Mr. Patterson will withdraw it.

**Mr. Patterson.** Unless voted down, I shall insist. In answer to Dr. Green: what if a member is dubious how to vote? My motive was to have the fact stated, that several declined; to correct the present appearance, that there was a large majority.

**Dr. Skinner.** I second the motion, in order to try the merits. Those who declined, said they would not participate in the further discussion of the subject, and thought they ought not to vote. I believe they were wrong, but the history of the occurrences should be fairly reported. It is not regular to state the numbers, unless when the Ayes and Nays are called for. The impression that would be made by the present minute, would not be a correct one. I never thought of leaving the house; I cannot without leave; but I cannot try Mr. B. in an unconstitutional way.

**Moderator.** I must read the rule once more. [Reads rule 30.]

**Dr. Skinner.** I presume, those who declined to vote had weighty reasons. The record ought not to give improper impressions. It is not fair, to depart from ordinary usage.

**Mr. Engles.** The last part of the rule says: "Silent members unless excused from voting must be considered as acquiescing with the majority."

**Moderator.** The impression of the moderator is, that members must vote or be excused; and that Presbytery must be the judges of the "weighty reasons."

**Mr. Darling.** Can any vote, such as that of last night, be shown on any minute? Numbers are not inserted, unless the Ayes and Nays are called for: Show us a contrary precedent. Why is it now done? I defy any body to show, that such a thing is ever done before a legislative body. The usual entry is, "affirmed" or "lost," unless the Ayes and Nays are called for: I did not sign the protest, nor did I say I would withdraw. I want the record to appear fairly, before the General Assembly.

**Mr. Boyd.** Is Mr. Patterson's motion under consideration? I move to amend it by adding, "a very small number."

**Mr. Engles.** I made the minute, intending at the time to ask the direction of the house, and cannot be charged with making a wrong history. I defy any body to show a rule to prove its impropriety. It is a true history, but I have no objection to Mr. Patterson's motion.

**Dr. Ely.** I have not precluded myself from voting on a point of order. I said, I would withdraw from participation in an unconstitu-

tional trial. Now, as a reason for setting aside, I propose, that my dissent from the majority may be entered. I will signify my dissent.

Mr. McCalla. Dr. Ely has got at the constitutional way.

Dr. Green. Let the dissenters enter their dissent. I am opposed only to putting off the examination. As to the numbers entered, I do not recollect a precedent, but Presbytery, when they judge it expedient, do it.

Mr. Patterson. It was not my intention to embarrass. I only wanted a fair minute; I will do any thing, to get a fair history. If the numbers are to be struck out and dissent entered, as suggested by Dr. Green.

Dr. Green. I did not say they should be struck out.

Mr. Patterson said something which the Reporter lost.

Mr. McCalla. Mr. Patterson is wonderfully generous; if we will give up, he will be satisfied.

Mr. Bacon. I am not ready for the question. I want to know, if the dissent can be entered any time.

Moderator. I believe the question is on Mr. Boyd's amendments.

Mr. Boyd. It is so.

Dr. Skinner. The precise fact is fairer. Saying 26 to 10, is better than an indefinite expression.

Mr. Patterson. I move that the name of I. O'Neill be put on the minute.

Mr. Potts. What was the reason he did not attend sooner?

Moderator. A minister, Mr. John Smith, was also late in his attendance, I will take this opportunity to ask the reason?

Mr. J. Smith. I did not receive the notice until between 8 and 9 o'clock, to-day.

Moderator. I sent the notice in time. Is Mr. Smith's excuse sustained? [It was sustained.]

Mr. Engles. Can there be an amendment of an amendment, that the names be recorded?

Dr. Ely. No: I enter a dissent.

Dr. Skinner. I did vote.

Mr. Latta. Say A, B, and C declined voting.

Mr. ———. Were they at liberty to do so without leave?

Mr. Patterson. I ask leave to withdraw my motion.

Dr. Ely. I desire my dissent to be entered.

Two other gentlemen joined in a like request.

Mr. Potts. Is it not against the decision of last night? The motion before the house is to change the minute.

Mr. Engles. Will Dr. Ely write down his dissent?

Dr. Ely. I desire my dissent entered, from the resolution to erase the minute of Mr. B.'s appeal. I hold that one who is charged irregularly, has a right to appeal.

Dr. Skinner. The privilege of entering a dissent is not restricted to those who did not vote?

Mr. ———. Certainly, voters cannot dissent.

Dr. Ely referred to the minutes of the General Assembly, to show that members in the minority can dissent.

Mr. Engles. I do not doubt the right.

*Dr. Skinner.* I ask a decision on this point of order.

*Moderator.* The Book of Discipline, Ch. VIII. Sec. 1, says: "A dissent is a declaration on the part of one or more members of a minority, in a judicatory, expressing a different opinion from that of the majority in a particular case."

*Mr. Engles.* Then those who have not voted, have no right to dissent.

*Dr. Skinner.* If so, Mr. Patterson's motion should be reinstated: it was because a dissent was suggested that he withdrew it.

*Dr. Ely.* Does the Moderator decide, that a person who remains silent cannot dissent?

*Moderator.* I give my decision in the words of the book, and refer to Rule 30, "Silent members," &c. [as before quoted.]

*Dr. M'Auley.* [The reporter lost this.]

*Mr. McCalla.* Has a minority a right to enter a protest for the purpose of stating every fact?

*Dr. Mitchell.* I ask, if a man who was out of the house when the vote was taken, is to be ranked with the majority; a man called away by a Providential circumstance. I was thus absent.

*Dr. Ely.* Dr. Mitchell can enter his aye or nay yet.

*Dr. Green.* I was Providentially prevented from attending on the 2d November: can I enter my aye or nay?

*Dr. Ely.* I would be willing to allow it.

*Moderator.* The vote of a member who was absent, may be entered when he comes in.

*Dr. Mitchell.* I ask to have my vote recorded.

*Mr. Potts.* If the ayes and nays were taken, but not in another case.

*Dr. Mitchell.* One question was decided by ayes and nays.

*Mr. ———.* I recollect a similar case, when the votes of all who had been absent, were refused.

*Dr. Skinner.* It was undoubtedly correct, for otherwise, the decision might be changed by a member coming in.

[A remark by another gentleman, and then one by Dr. S. were lost.]

*Mr. McCalla.* Let us remember what has been the history of such practices.

*Moderator.* There is no motion before the House.

*Mr. Hoff.* I move to take up Dr. Green's minute and read it by paragraphs.

*Dr. Ely.* I move to divide the question, in order to prevent the reading.

[The Clerk here said he was ready to read the part of his minutes, relating to the matter of Mr. Barnes' appeal; and, being directed to do so, read it. Upon his concluding, a member asked, "Is the minute finished?" and the Moderator answered, "The Clerk said it was finished."]

*Mr. Darling.* I heard nothing about the erased part.

*Mr. Engles.* It is not usual, in this Presbytery, to note erasures; but if called for, I will note it.

*Mr. Darling.* I call for it.

*Mr. McCalla.* I move to commit the matter to a committee, for the purpose of having a minute prepared.

*Mr. ———.* There is no difficulty about the proposed minute.

Mr. ———. Mr. B. gave notice that he meant to appeal. It is plain, Mr. Boyd's motion to strike out should be put on record. \*

*Moderator.* Will the member be so kind as to make a motion?

Mr. ———. I don't know if I ought to make a motion. The Clerk should state the occurrences. Mr. Barnes' notice and the motion to strike out are omitted.

Dr. *Skinner.* I will second a motion for the purpose—I hope the full facts will be recorded.

Dr. *Ely* (read his note of the motion to show the importance of its being recorded.)

Mr. *M'Calla.* I wish these brethren would remember the facts. There was a difference of opinion as to the propriety of striking out; Dr. Green thought we should not strike out, but amend. I move that there be an historical minute to this effect, that Presbytery made a mistake; and that a committee be appointed to prepare it. (Seconded by Mr. Engles.)

Dr. *Green.* I was fatigued yesterday, or I should have said something on the subject. I was opposed to striking out. I remember Dr. Nesbitt's saying, he always opposed any striking out of a minute made; for amendment was better, as showing the whole matter. I am sorry there are so many precedents for striking out. I am for amending.

Dr. *M'Auley.* The Clerk can restore the minute. A man has a right to appeal, and the minute ought to be restored. Mr. B. has not given his reasons for an appeal, but did, in fact, appeal. We should restore the minute. I suppose Mr. B. thought himself aggrieved, and, therefore, appealed: shall we refuse an entry of the fact on the minutes?

*Moderator.* I think, it can be done only on a motion for reconsideration. There are now two motions offered.

Mr. *Engles.* Dr. M'Auley was not here at the time. Mr. B. did assign reasons; and said, he wished to remove the proceedings to a superior court.

Dr. *Neill.* "An appeal is the removal of a cause already decided."

Mr. *Steel.* The very term "appeal" implies so. One can *appeal*, only in case of a trial: he may *complain*, in this case.

Dr. *M'Auley* said a few words which are not noted.

Dr. *Skinner.* As to the legality of an appeal, that has been decided. It is now desired that the record should be corrected.

Dr. *Green.* If this motion were withdrawn, a committee could arrange all:

Leave to withdraw the motion was granted.

Dr. *Green.* I move to reconsider the vote to erase the minute, and that the original minute be restored.

Both these motions were adopted.

Dr. *Skinner.* I move that the fact, of Mr. Boyd's having made a motion to erase, be recorded.

Mr. *Engles.* It is recorded, except—

Dr. *Skinner.* This fact is not recorded.

Mr. *M'Calla.* The first record is of the appeal. After that, Mr. B. had no right to appeal in that stage. I am glad of the nullification of the appeal. I move, that the record of Mr. B's appeal be erased, because Presbytery made a mistake. At any rate, I move for a committee.

**Dr. Green.** My only object is a fair history.

**Dr. Skinner.** That is all we want.

The *Moderator* put the question on the appointment of a committee, and it was carried. It was then resolved that the committee consist of three members.

*Moderator.* Mr. *Engles*, Dr. *M'Auley*, and Mr. *M'Calla*, will be the committee.

Dr. *M'Auley* begged to be excused, and the *Moderator* named Dr. *Skinner*. Mr. *M'Calla* begged to be excused.

*Moderator.* The committee are Mr. *Engles*, Dr. *Skinner*, and Mr. *M'Calla*. The question will now be on the motion to read Dr. *Green's* paper, by paragraphs.

*Mr. Patterson.* I wish to move a postponement of the whole, and a reference to the General Assembly.

*Mr. Engles.* It is out of order. The same motion was stated last night, and decided to be out of order; and cannot be called up again, without the consent of two thirds of the members. (Rule 19.)

*Mr. Patterson.* In that stage of the proceedings, it was said to be out of order, and Mr. *Sanford* yielded.

*Mr. Engles* read the minutes of the last evening. To move a reference, is to move a reconsideration.

*Moderator.* The member can only move a reconsideration.

*Mr. Patterson.* I thought a reference was in order always. [The *Moderator* said, No.]

*Mr. Patterson.* It is the first time I ever heard, that a reference is not always in order. If that door be closed—

*Dr. M'Auley.* What was the motion said to be out of order yesterday evening?

*Mr. Patterson.* I thought Mr. *Sanford's* motion only was pronounced then out of order; not that reference in the general, was out of order. My motion now is, "That the whole business now before Presbytery be referred for decision to the next General Assembly."

*Mr. Sanford.* Was there not a division of Dr. *Green's* motion called for?

*Mr. Engles.* The motion before the House is, to proceed to hear objections to the sermon. The only motions in order, are postponement, commitment, and amendment.

*Dr. Ely.* A division is in order.

*Mr. Engles.* The motion must be to postpone first.

*Dr. Mitchell.* I move to postpone, in order to take up a motion for commitment.

*Mr. Patterson.* The *Moderator* will remember, I had the floor.

*Mr. Engles.* I thought the motion had been to postpone. A motion carried, can be reconsidered. Dr. *Mitchell* can move a reconsideration.

*Dr. Mitchell.* Mr. *Patterson* has the floor.

*Mr. Patterson* read his motion again.

*Dr. M'Auley.* What is the purpose of the reference to the General Assembly? for a final decision?

*Mr. Patterson.* Yes. There are two cases in the book, in which the motion was for ultimate trial.



**Mr. McCalla.** It is lawful to move a postponement.

**Mr. Engles.** Mr. Hoff's motion, to read the minute by paragraphs, was out of order, because that question was settled yesterday.

**Dr. Mitchell.** Who that ever attended the meetings of the General Assembly, has not heard motions, after the commencement of a discussion, to refer to a committee?

**Moderator.** I call for the original motion.

**Mr. Hoff** withdrew his motion with the leave of the seconder.

**Moderator.** There is no motion before the House.

**Mr. Brown.** Has not a counsellor, Mr. Darling, told us that Mr. Patterson had no right to move a commitment?

**Dr. Ely.** It is a point of order whether the minute must be taken up. Did Mr. Engles make a motion to proceed?

**Mr. Engles.** There is no necessity for a motion.

**Moderator.** The motion was made last evening and decided on to take up the minute. That is now before the House.

**Dr. Ely.** Other business has been transacted since.

**Mr. Pott.** Only motions respecting the minutes.

**Mr. Engles.** I am in order and will proceed to state objections.

**Dr. Green.** That business is now before the House.

**Dr. Skinner.** I have one question to ask previously: whether this paper introduced by Dr. Green, is the property of Presbytery or not?

**Mr. Engles** reads his minute, "The Rev. Dr. Green presented a minute," &c. It will of course be recorded.

**Moderator.** The business now is Dr. Green's minute.

**Mr. Patterson.** Does the Moderator decide that I cannot move a reference?

**Mr. Engles.** Mr. Patterson cannot; Dr. Mitchell can move a reconsideration.

**Dr. Mitchell.** I don't wish to. I suppose I come in time with reasons for arresting the proceedings. Will the Moderator say, if I cannot, at any time, move a commitment?

**Moderator.** "When a question is under debate, no motion shall be received unless to amend it, to commit it, to postpone it, for the previous question, or to adjourn." Yesterday, it was in order to commit, but the question is decided. Now, it is resolved to proceed, and no motion is in order but one to amend, &c.

**Dr. Mitchell.** If so, I move as I did before.

The Moderator reads Dr. Mitchell's motion.

"That the paper now under consideration be committed, for the purpose of preparing such a view of objections to the sermon, as shall embrace all the authorities and proofs in support of such objections; and that for this end the committee be allowed two weeks to make their report."

**Dr. Mitchell.** I'll state my reasons for making this motion. We have seen with what violence this man is charged. It is evident, from the spirit manifested here, that it is utterly impossible that this discussion can go on, in compliance with the last clause of the Synod's resolution. It is evident, that there is no unanimity among the members. It is evident, that there is a small majority. Though small, it

is a majority. It has prevailed already and will on the further question; and the spirit of division will be more brought out; and there will be long speeches till Christmas. Nearly two days have been spent already. I wish them then to have an opportunity, to come before the world with all they can find; with a big folio that half a dozen of them can't carry, and that it would take two days to read.

Mr. *Parker*. Is this the exordium of the gentleman's speech?

Dr. *Mitchell*. 'Tis to the point, the capacity of the Presbytery to judge the case. I would have the committee chosen from among the complainants; and to bring all they can find in two weeks, saving the Presbytery's time. Let them search the Confession of Faith and all the musty books they can collect. Let them gather masses of evidence, and bring all their work cut and dry, to send out to the world as an exposition of the creed of the majority of the Philadelphia Presbytery.

Mr. ———. After two weeks it would be the same thing. I did not expect to hear our Confession of Faith called musty.

Mr. *Latta*. Does Dr. Mitchell think there is not enough in Dr. Green's paper? I thought once, there were too many objections, and Dr. Mitchell would not wish more. If more shall be started, they can be entered as we go along.

Dr. *Green*. The gentleman can hardly deceive us in what he said. We only want a living library. I feel deep regret at hearing such language.

Moderator. Are the Presbytery ready for the question?

Mr. ———. I wish to hear Dr. Ely's minute about the members who withdrew, part of the protest.

Dr. *Ely*. (reads his minute.) Dr. Mitchell was not one.

Mr. *Boyd* enquired if this protest was the property of Presbytery.

Dr. *Ely*. You will get it in ten days, or in the constitutional time.

Mr. ———. Does not this preclude them from voting?

Dr. *Ely*. As to what we consider unconstitutional; but not upon points of order.

Mr. ——— repeats the question.

Moderator. I am not prepared to decide.

Mr. *Patterson*. If we can prevent an unconstitutional measure, we will do it. We shall feel it to be right.

Moderator. I suppose no member has a right, in any case, to say he will not vote. He cannot be silent without leave.

Mr. *Patterson*. Have we not a constitutional right to be silent?

Moderator. I reply by reading the rule: "Silent members," &c. (as before.)

Mr. ———. The whole rule reads thus: "Members ought not, without weighty reasons, to decline voting," &c. [reads the whole rule.] Now, these gentlemen said they had reasons.

Moderator. Presbytery are the judges of the reasons; members must assign them.

Mr. *Patterson*. I wish to say a few words.

Mr. *McCalla*. He is a *stereotype* occupant of the floor. He has asked to occupy the floor on every question.

*Moderator.* The question is on Dr. Mitchell's motion for commitment.

*Mr. M'Calla.* Two reasons have been assigned by Dr. M.: the length of time occupied in this discussion, and the spirit manifested here. As to the first, all the loss of time has been occasioned by them. Two weeks have been spent in discussion already, and two weeks more will be spent in the same way. We have tried, time after time, to get the business settled, but there has been no chance. Postponement after postponement has been moved, until it is disgraceful. Now, a commitment is moved to keep off an examination, and there will be more motions, though they were going to withdraw; then, indefinite postponement will be moved; and then, there will be a debate on the previous question; and then, we can't tell but that their will be more reasons such as insisted on in Dr. Mitchell's argument. Because they were doing wrong two weeks, is that any reason why we must give up and let them have every thing their own way? Can we be *jaded* out of our rights?

As to the second argument: The spirit on both sides has been wrong; I confess it is all improper: but I think, one side tried, two weeks, cool and fair argument; and, if they are to be kept two weeks more from the object, it is no wonder that they are sometimes restive. Remember the cause: this is the whole reason of the spirit manifested on this side. Remember Dr. Green's commencement, his cool argument, his clear orderly language. Dr. Green is looked upon as the leader in the course we propose. If any spirit has been shewn, betraying a restive character, it has been occasioned by the unrighteous conflict of two weeks. Is this given as a reason?

Again: Remember there never was such a thing debated without warmth. Is this a reason why there should be no discussion? It is a set, bold effort to suppress discipline, and comes from the system prevalent in New England. Presbyterianism is abhorred in New England—because they have gone into errors in doctrine. Once they were willing to be Presbyterians; but now they are not, in New England, for an eclat has been produced by their doctrines. Now, they would suppress ecclesiastical dominion and the enforcement of discipline. Would we let a judge take bribes, and not bring him to trial, lest there should be warmth of spirit manifested; and so let him keep out of the hands of justice? No, let what may be, political discipline is not destroyed.

As to domestic discipline they make the same efforts. This class preach to children, that they are not bound to obey their parents, unless they see proper. And what is the reasoning of the opposite party here? Why that because, when a parent calls his child to account and the child treats him with contempt, the poor old parent becomes warm, and there is evil speaking on both sides: therefore, he cannot enforce discipline in his family. O Moderator! How will this appear to posterity? Let it be recorded, and let posterity see the plans to crush this minority. Let them see the sufferings of a few, determined to stand by their religion and not to desert the colours of their Divine Captain!

**Mr. Biggs.** We may judge of the speech just delivered by the statement in it. We simply ask that this business may proceed in a constitutional manner. It is our regard to constitutional form and principle, that influences us, and we feel ourselves justified in our course. The speech just finished is confronted and neutralized by the simple declaration I now make: we ask nothing but that the regular form of process may be pursued. If I were on the other side, I would come forward as an accuser.

**Mr. ———.** Is this to the point under consideration?

**Mr. Biggs.** Just as much as the speech that was heard a few moments since. We deny the charges made against us.

**Mr. Engles.** Mr. Biggs has several times asserted, that the only constitutional mode is an accusation. Did Dr. Mitchell's motion, which he advocated, contemplate such a course?

**Mr. Biggs.** I replied to Mr. M'Calla's charges.

**Mr. M'Calla.** Yes he replies against himself.

**Mr. Barnes.** I wish to lay a paper on the table.

"The undersigned deeming it unconstitutional to try and condemn a sermon of his, without placing him on trial on regular charges according to the book of discipline; and believing that an investigation of the sermon where he cannot constitutionally make a regular defence on charges regularly brought, is improper; and desirous that full justice may be done to him and the subject, acknowledges himself the author of a sermon called the Way of Salvation, with the notes thereto appended, published at Morristown, N. J. and professing himself ready to answer to any charges which may be alleged to that sermon respecting his orthodoxy, with the privilege of a proper explanation of its sentiments and meaning; most respectfully requests of the Presbytery to proceed in regular form to try him on the sentiments of that sermon; either on the ground of common fame, or by a responsible accuser, or by accusers. (Signed) ALBERT BARNES."

Nov. 2, 1830.

**Mr. M'Calla** moved a commitment of the paper.

**Moderator.** There is a motion before the House.

**Dr. Green.** He cannot interrupt the proceedings.

*Question taken on Dr. Mitchell's motion to commit, which was decided in the negative.*

**Mr. M'Calla** renewed his motion.

**Dr. Skinner.** The design is, to prevent what is judged by Mr. B. to be unconstitutional.

**Moderator.** There is a question before the House on the motion of Dr. Green.

**Dr. Ely** moved a postponement, in order to consider a resolution that the request of Mr. B. be entered on the records.

**Mr. Engles.** It cannot be postponed.

**Dr. Ely.** I think it can: a postponement is always in order.

**Dr. Skinner.** Mr. B. asks an investigation on the ground of common fame. Will such a request be refused?

**Moderator.** The paper is not before the House.

**Dr. Skinner.** Dr. Ely's motion is, to postpone in order to take it up.

**Mr. Engles.** I object to postponement.

**Dr. Skinner.** It is only a postponement for a few moments, that is asked for, to introduce this paper. The reasons are these: Mr. B. wishes a regular investigation. It has been insinuated, that, if he were conscious of being right, he would solicit an examination; and Mr. Parvins conduct has been alluded to. Mr. B. appears before you now in a more commendable attitude: He does not ask accusers; he asks an investigation in a regular manner, and that a full examination may be made. I ask if, when he solicits such a thing, it shall not be done. Mr. B. is right in choosing this time for his application. He forbore formerly, not because he was afraid of an investigation, but for reasons which have been assigned. Now, that an injury to him, an irreparable injury is threatened, he asks to be charged on *common fame*. Can we come to any righteous decision on the present plan? Let all the evidence be viewed. I hope, at least, this request may be entered on the minutes.

**Dr. Green.** They affirm what we deny. They say that we won't take up the business in a constitutional form and that we must yield to them. I have no objection, except leaving the ground given us by the Synod; which I would not do, unless some authority be shown in the book. The resolution of Synod says we had just cause of complaint, that they would not let us examine this sermon: but *they* say we must yield our ground. When a man is an accuser, he becomes like an advocate; he feels under an obligation to support the prosecution, and thinks he must do all he can. We want all to be like arbitrators and to sit as judges, not to appear as attorneys. We would not leave the ground which has been given us by the Synod. It is an important principle in Presbyterian church government, that is disputed. Those who say that the Synod acted out of order, are the only members consistent in opposing us. I am not prepared to affirm even tacitly, that the Synod were wrong. Every Presbytery has a right to examine a person coming to a congregation within its bounds.

**Dr. Ely.** The motion was as I understood, to proceed to hear objections to the sermon. It is lawful to postpone such a motion. If we can postpone the examination in order to dine or sleep, we can for another purpose. I never heard the contrary until a gentleman asserted it here. The motion to postpone for a specific object is proper. It is in order to do what the Synod wished to be done. I don't profess to know all that took place at their meeting, among the members. I don't know every thing; but I do know, that a gentleman, I believe the chairman of the committee on the subject, told me: one chief cause of the Synod's decision was, that no judicial disposition had been made of the charges against Mr. B. Though they were out of order at a *pro re nata* meeting, yet they must be acted upon. It was not resolved, that the charges could not be tried at a future time. Synod intended to send back the whole business, for us to rectify all wrongs. It would have been correct for us to say: now give us your charges, as the offender has since come under our jurisdiction. I have been strongly tempted to bring charges myself against Mr. B. and to take up Dr. Green's paper thereon. I desire to examine the sermon constitutionally and to judge it. The Synod have sent back the complain-

ants to offer their objections. Observe, Mr. Engles' motion was to hear objections generally. Did the Synod tell us to hear, *any objections that might be made?* No, *only the complainants' objections*; not that the sermon was to be set up as a target, for every body that could bring pistol, cannon, or *pop-gun* to bore holes through it. What objections did the Synod know of, but those stated by the complainants. The only proper way is, to hear an accuser, who is such here and will be such at the judgment of the great day. The Synod never meant this Presbytery to try any thing not regularly specified, by the complainants as such. Dr. Magraw told me that Synod came to their decision, chiefly on the ground that these charges had not been disposed of. I mean to condemn if necessary, or acquit, as shall seem to me to be right. I believe, some expressions in the sermon are incorrect; but that Mr. B. can satisfy us with his explanations, and that he does not contravene essentially our standards. Now I intend to bear all the taunts and insinuations that may be thrown out, about consuming time, &c. I am willing to leave it to the judgment of a candid audience; which portion of this Presbytery has offered most, to the discredit of religion and the disgrace of our church.

*Moderator.* The merits of the course proposed cannot come in, on this motion.

Mr. *Sanford.* I hope to avoid, hereafter, any digression. The question is about granting Mr. B's request. Let us say whether we will give him a civil answer or not.

Dr. *Neill.* I wish to hear Mr. B's request read again.

(Mr. Chester admitted to sit as a corresponding member.)

Mr. *Barnes* [reads the request.] Who has the floor?

Mr. *McCalla.* Mr. Barnes, if he chooses; otherwise, I have it.

*Moderator.* The request in this paper, is the same in effect, as the resolution offered by Dr. Ely before disposed of. The Presbytery have decided, that it is constitutional to examine the sermon: Mr. B's request goes to ask a *reversal* of their decision.

Mr. *Barnes.* I felt convinced that the course which had been proposed was unconstitutional. I have been in effect charged, with holding doctrines contrary to the Confession of Faith, to which I had professed attachment. I request a proper form of accusation and will state why I have not made this request before. I have never refused to enter upon a defence, if charges should be brought. I did express the opinion, that you had no right to try me for a publication made within the bounds of another Presbytery. Now, I avow that its author is properly in your jurisdiction; which I never was before in a situation to do. I questioned if Presbytery had a right to catechise me, but never was asked to submit to a trial; and it has not, until this time, seemed to me proper to make the request just now made.

Mr. *Engles.* I understood, before the meeting of Synod, that Mr. Barnes said he was not amenable for this sermon.

*Moderator.* The question is on postponement.

Mr. *McCalla* rose, and some one asked if he had not already spoken. He replied "not on this motion," and proceeded:—I was willing to let this request be granted. I am willing still, if all

those with Mr. Sanford, will endorse what he said: that is, that we shall go on to the paper of Dr. Green in five minutes. Otherwise, I view this as one link of a chain of measures, intended for the same end. Until, therefore, they will do what I have mentioned, I shall oppose this request; because if we don't, there is no hope of expediting our business. Our constitutional principles are not constitutional principles at all, in their view. If we yield, they may keep us out of our measure, on constitutional objections. But the chief objection is, that it may be used as a weapon against discipline. We have the Synod's order and this, they say, is unconstitutional. Are we to give up and fall in with their views? No. I know the use to be made of concessions. Dr. Green and yourself know how it was on a late occasion. A motion was offered; Dr. Ely moved a substitute and we thought that it met our views: but, on an objection made, he let us know, that if we agreed to the new motion, we must leave our first ground. Why give up the old rule of Synod, unless we are to give up the old Presbyterian principle. Let us not have any thing to do with doctrines intended to destroy discipline.

Mr. Sanford. I intended no pledge as to the principle; but proposed to hear the request and answer it, and go on.

Mr. Patterson. Mr. Barnes has so far yielded, as to consent that his sermon should be taken up on common fame. Our past acts do not preclude us from making a regular accusation. Why not do so? I hope Presbytery will yield to the request. What difference can it make, whether the sermon is examined on Dr. Green's motion, or on common fame?

Moderator. I have decided, that it is impossible to discuss this question, on the motion offered.

Mr. Engles stated what he understood to be the motion.

Mr. Patterson differed from him.

Dr. Ely stated his motion again.

Moderator. The question is on postponement.

A division was called for. The votes were

For 25—Against 21.

Dr. Ely moved that Mr. Barnes' paper be entered on the records.

Mr. McCalla moved that it be committed.

Dr. Ely. It is not on record.

Mr. McCalla. It is necessary that it should be committed, and, if Dr. Ely was on the other side, he would tell you so.

Dr. Skinner. It should go on the record, first.

Dr. Green asked why so? Dr. Skinner answered; but the reporter lost what he said. Dr. McAuley asked, why a postponement had been moved? and Mr. Engles informed him what was the resolution offered.

Mr. Gilbert was on motion admitted to sit as a corresponding member.

Moderator. The question is on commitment.

Dr. Neik. No object is to be gained by the commitment of the paper read. I am opposed to the motion.

Dr. Green. It might be thought that I was in favor of a commitment: I see no use in committing.

Moderator. I understand, the mover is willing to withdraw his motion. Dr. Ely's motion is before the house.

The question was taken on Dr. B's motion and it was carried.

Dr. Green moved that a committee be appointed; to assign the reasons why Presbytery cannot comply with Mr. B's request.

Dr. Skinner. I object. It must be determined first that Presbytery do not accede to the request.

Moderator. That has been settled already, by the resolution to consider Dr. Green's minute.

Dr. Skinner. That resolution does not bind us to proceed at all events: Something might occur in the providence of God, to render it altogether improper.

Moderator. The motion must be to reconsider.

Dr. Skinner. I only want that there shall be a decision first, whether the request is acceded to or not, before we appoint a committee. Is the motion of yesterday final?

Dr. Green. There is no good objection to the latter mode.

Dr. Ely. The case is altered: Mr. B. never before avowed here the sermon as containing his doctrine. I move to proceed to take up the request of Mr. B.

Moderator. There is a motion before Presbytery.

Dr. Ely. [A remark lost.]

Mr. M'Calla mentioned a case before the General Assembly.

Mr. Engles presented a report of the committee on the minutes respecting the notice of Mr. B's appeal; and Dr. Skinner, one of the committee, stated that he did not concur therein.

Dr. M'Auley asked: "Am I to understand this report as going to erase the minute?"

A motion was offered, to accept and adopt the report and the Moderator said, "I hesitate about the propriety of taking up the report now. It will lie on the table."

Dr. Green reads his motion: that — be a committee, to assign reasons, why this Presbytery cannot accede to Mr. B's request, and to answer the protest which has been made. (On the latter clause being objected to, it was withdrawn.)

Dr. M'Auley. This motion indicates beforehand, of what party the committee is to be formed.

Dr. Ely. It takes for granted, what is not settled. I shall oppose the appointment of this committee.

Dr. Skinner. If the majority concur, they will not thereby give up their views of constitutional order. We do not desire them to yield to us. It is no such concession. They can proceed in a *known* constitutional course, without deciding, whether the other course is constitutional or not. I should be willing to prefix, to a resolution granting Mr. B's request, a declaration that the majority do not concede the point of order. I do not think that a reason not admitted to have force, should be assigned.

The question was taken on the appointment of the committee, and decided in the affirmative. The votes were: FOR 27, AGAINST 21.

It was then resolved, that the committee consist of three members, and the Moderator named Dr. Green, Mr. Latta, and Mr. Biggs. The last two asked leave to decline. Mr. Engles was named and declined. Mr. Winchester and Mr. Belville were then named. Mr. Belville asked to be excused, because he was against the measure referred to the committee.



Mr. *Barnes*. Am I to understand that my request is not granted?

Moderator. A committee has been appointed to assign reasons for not granting the request. Presbytery have taken this course.

Dr. *Skinner*. I move, that the request of Mr. B., as presented in his paper, be granted.

Dr. *Ely*. I second the motion.

Mr. *McCalla*. I move, that Mr. *Barnes* be acquitted.

Moderator. The motion of Dr. *Skinner* is out of order.

Dr. *Ely*. I shall enter my dissent and protest against this proceeding.

Mr. *Engles* proposed to proceed in the business of Dr. *Green's* motion.

Mr. \_\_\_\_\_ desired to have the sense of the House on Dr. *Skinner's* motion.

Moderator. The House will preserve order. I did not hear Dr. *Skinner's* motion seconded.

Dr. *Skinner*. I offer the motion again: that Mr. B's request be granted.

Dr. *Ely*. It is not in order, in this form, I acknowledge.

Dr. *Skinner*. Then I move to postpone the business before Presbytery, in order to take up this motion.

Dr. *Ely*. I second that motion.

Mr. *Engles*. This is another obstacle thrown in the way of proceeding to examine the sermon.

Dr. *Skinner* and Mr. *Barnes* disavowed any intention of preventing the examination.

Mr. *McCalla*. They may disavow, but facts speak louder than words.

Mr. *Engles*. Why are motions on motions thus introduced? Are the brethren afraid to give their opinion on the doctrinal points? I am not afraid to give mine. The record will be before the world, and how will it appear?

Dr. *Ely*. That is the very thing we want, to publish all to the world.

Mr. *Sanford*. Although the principal question was disposed of, yet the request ought to be considered. Mr. B. never asked before to be charged on common fame. I would give him an answer to his request.

Dr. *Green*. It has been disposed of. Shall we say over again, that we will not grant his request? What is the use? No unfair advantage is taken.

Dr. *Neill*. I don't wonder the members are tired, but I feel bound in conscience to say a word. Although the principal question was settled, yet the request of Mr. B. changes the ground. They wish a postponement because of the change. I don't know whether I shall be clear to vote; it is not my practice to decline voting, but I feel scruples about refusing this request.

Mr. *McCalla*. If this motion for postponement carry, the superior court will have to inquire, what was the state of mind of the members, what had come athwart us? They will see two minutes in juxtaposition: one directing reasons to be prepared, why we cannot accede; another that Presbytery do accede. They must think we were staggered. The only way to account for it is, that there are two parties, and the officers of each go to the top of the hill and look over for any that may be straggling. What other account can be given? When we

compare the two facts, that Mr. B. said he was not responsible to us, and now that he says he is—

Mr. *Barnes*. I ask leave to explain. I said I was not responsible here for the publication of this sermon within the bounds of another Presbytery: not that I was not responsible for the sermon itself. I never, until recently, avowed *here* this sermon, as containing doctrines held by me.

Dr. *Ely*. I call Mr. M<sup>c</sup>Calla to order, for using such expressions as “stragglers.”

Mr. M<sup>c</sup>Calla. I did not call any body a *straggler*. I said they called people stragglers. In a neighbouring city once, I was called on by a member of Synod, and he took me to his house in a carriage, whether I would or not. Well, there I was asked, if I would not agree to a measure, in case it should be moved; and I saw that Dr. Neill agreed to it, and it was plausible; and thus being asked in private, I was near being caught as a *straggler*. I was within a hair's breadth of it, but God preserved me; I thought I had better not commit myself, and I just escaped. So now, it may have been said, “If I'll propose to be tried fairly on common fame, &c., will you support me?” We ought not to be trifled with. Though Mr. B. says it is unfair to impute to him a desire to avoid investigation, yet he once denied his responsibility, and now, he acknowledges it. If God permit us to keep our senses, we are determined not to be turned out of our course.

Dr. *Ely*. Once he was not responsible, but now he is.

Mr. M<sup>c</sup>Calla made an observation which the reporter lost.

Mr. *Barnes*. I will not sit under such imputations.

Mr. M<sup>c</sup>Calla. Then let him stand.

Moderator. I have been appealed to, on the question of order; and I think, the only proper motion is a motion to reconsider.

Mr. *Engles*. There can be no debate on that question.

Mr. *Biggs*. Will Dr. Skinner insert “reconsider” in his motion?

Dr. *Ely* objected, that one of the majority alone could move a reconsideration.

Moderator. The business is on Dr. Green's motion.

Dr. *Mitchell* moved to postpone this business, in order to take up a minute which he would move, viz:

“Whereas certain members of this Presbytery appeared in the character of complainants before the Synod of Philadelphia, at their late sessions in Lancaster, touching certain procedures of Presbytery in relation to the Rev. A. Barnes, and his printed sermon, which complaint issued in an injunction from the Synod to the Presbytery to hear and decide on the objections of the complainants to the orthodoxy of that sermon, and to do in the case whatever a regard to the order and purity of the church might seem to require; and whereas, in literal compliance with that injunction, Presbytery have heard at full length a written statement of objections with such supposed proofs annexed as the Confession of Faith could furnish; and whereas, the manifest state of feeling in the Presbytery, renders a compliance with the latter part of Synod's injunction altogether impracticable by a protracted discussion of said objections; and whereas, our Book of Discipline wisely provides that in difficult questions, and such as may

greatly divide a Presbytery, a reference of the whole matter to the General Assembly may be highly proper, therefore,

*Resolved*, that the sermon of Mr. Barnes, together with the complainants' objections and such explanations as Mr. Barnes may think proper to furnish, be referred to the next General Assembly, for their final decision."

Mr. *M'Calla*. Is this the third, or the thirtieth motion of this sort?  
Dr. *Mitchell*. Neither.

Mr. ———. I hope that mode—

Mr. *Winchester*. Has it not been decided to take up now the paper of Dr. Green, and is not that now before us? I request the Moderator to answer this question.

Moderator. I have decided, that the business before us is, to hear the objections to the sermon.

Dr. *Mitchell*. I thought there had been a motion to postpone, since.

Mr. ———. There must be an appeal from the decision, or we proceed.

Mr. *Engles*. It is to change the aspect of the proceedings: but if it is to change, the course must be reconsideration.

Moderator. Our only business is the hearing of objections of the minority.

Dr. *Ely*. The minority or the complainants?

Mr. ———. Agreeably to the requisition of the Synod.

Dr. *Mitchell*. I appeal from the decision of the chair.

Moderator. My decision is, that the only proper motion is reconsideration; as the motion proposed goes to take the business out of the hands of Presbytery.

Mr. ———. Can the minority move a reconsideration?

Mr. ———. It is not reconsideration; it is to refer.

Mr. ———. Well, but it must be on the ground of reconsideration.

Moderator. An appeal is taken. The question will be to sustain the decision of the chair or not.

Mr. *Patterson*. I do not understand—

Dr. *Green*. There cannot be an argument on a point of order.

Moderator. The business is, hearing the complainants. The only motion in order is, to reconsider; and, therefore, Dr. Mitchell is out of order, in moving to postpone with a view to reference.

Dr. *M'Auley*. Is it, that postponement, in the general is out of order?

Moderator. I cannot state it more clearly; if the gentleman cannot comprehend, I can't help him.

Mr. *Engles*. My understanding of the question is this: The Moderator decided that Dr. Mitchell was out of order, and he appealed to the House.

Mr. *Sanford*. The business has been complicated. The motion was postponement of the business before the House.

Dr. *Green*. If that is it, you cannot argue the merits.

Dr. *Mitchell*. I meant to postpone the discussion.

Dr. *Skinner*. I have one question to ask: Whether it is decided, that postponement with a view to reference, is out of order, because

we are not now engaged in the discussion? If we had entered on the discussion, a motion to refer would be in order.

*Moderator.* I decided that the proper motion was to reconsider.

The question was taken on sustaining the decision, and was decided in the affirmative. The votes were,

For sustaining, 26. Against, 18.

A recess till 3 o'clock was moved.

*Mr. M<sup>c</sup>Calla.* At least let us remain till we get a grip of our business.

The motion was lost.

*Mr. Engles* opened the objections as follows: "In stating the doctrine of *original sin*, the author employs a phraseology which is calculated to mislead, and which appears evidently to conflict with the spirit and letter of the standards of the Presbyterian Church."

The objection presented on this first point is this: [reads from the minute]

1. "He denies that the posterity of Adam are responsible or answerable for Adam's first sin, which he committed as the federal head of his race. Thus, p. 6, 'Christianity does not charge on men crimes of which they are not guilty. It does not say, as I suppose, *that the sinner is held to be personally answerable for the transgressions of Adam or of any other man.*'"

The complainants think, that: "Although the word *transgressions* is here used plurally, yet it is evident from the whole tenor of this division of the discourse, that the prime sin of Adam, which constituted his apostacy from God, is meant. Again, he says, p. 7, 'Neither the facts, nor any proper inference from the facts affirm, that I am in either case *personally responsible for what another man* [referring to Adam] *did before I had an existence.*' And he explicitly declares that if God had charged upon mankind such a responsibility, it would have been *clearly unjust*, vide p. 6. The doctrine of responsibility, here impugned is clearly expressed, Con. of F. cap. vi. 6. 'Every sin, both *original* and actual, being a *transgression* of the righteous law of God and contrary thereunto, doth in its own nature bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law and so made subject to death; with all miseries spiritual, temporal and eternal.'

2. In accordance with the above doctrine, that mankind are not responsible for Adam's sin, he affirms, p. 7, that 'Christianity affirms the fact, that in connection with the sin of Adam, or as a *result* all *moral agents* will sin and sinning will die.' And then proceeds to explain the principle upon which the universality of sin is to be accounted for, by representing it to be the result of Adam's sin, in the same sense, as the misery of a drunkard's family is the result of his intemperance. Here it would seem, the author maintains that the same relationship subsists between every man and his family, as subsisted between Adam and his posterity, that the same principle of moral government applies to both cases alike, or in other words, that mankind hold no other relationship to Adam, than that of children to a natural progenitor.

The public, federal or representative character of Adam is thus denied,

\* For some time after Mr. Engles had begun this statement of objections, the Reporter, not being familiar with Dr. Greep's minute, supposed, that the speaker was using his own language but occasionally quoting from the sermon and the minute. In the course of a few minutes, a gentleman who sat next to the reporter, discovered the fact, and observed "You need not write that, Mr. E. is stating from the minute." After this, the points of objection were noted so as to give the substance only but not in detail, and upon comparison with the minute, published by Mr. E. in his Narrative, proved to be to the same effect. The objections are, therefore, now copied from the printed minute, except that two phrases used by Mr. E. in presenting them, and distinctly noted, are inserted. These are distinguished from the minute, by not being included within the marks of quotation.

contrary to the explicit statement in the answer to the 22 Q. of Larg. Cat. 'The covenant being made with Adam as a public person, not for himself only, but for his posterity; all mankind descending from him by ordinary generation sinned in him and fell with him, in that first transgression.'

3. He declares, p. 7, 'that the notion of imputing sin is an invention of modern times,' contrary to Con. of F. Chap. vi. 3, 'They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.'

4. In p. 5, he admits that his language on the subject of original sin, differs from that used by the Confession of Faith on the same subject, and then accounts for this difference on the ground of the difficulty of affixing any clear and definite meaning to the expression 'we sinned in him and fell with him.' This expression he considers, as far as it is capable of interpretation, as 'intended to convey the idea, not that the sin of Adam is imputed to us, or set over to our account, but that there was a personal identity constituted between Adam and his posterity, so that it was really *our act*, and *ours only* after all, that is chargeable on us.'

The whole of this statement is exceedingly incautious and improper. The language of the Confession of Faith on one of the cardinal doctrines, is held up as obscure and unintelligible, or, if possessing any meaning, as expressing an absurdity. The framers of this confession are charged with the absurdity of maintaining the personal identity between Adam and his posterity, when their language conveys no more than a federal or representative relationship. This whole view of the doctrine of original sin, is, in the opinion of Presbytery, obscure, perplexed, fruitful of dangerous consequences, and, therefore, censurable.

A recess until 3 o'clock, P. M. was moved and carried.

#### AFTERNOON.

Dr. Green. Mr. Engles has stated the objections on the first point. My wish was to bring together, the statements of the sermon and those of our standards. I had no other object; I had no desire to select every minute item of the sermon, but only the parts plainly inconsistent with the standards. I stated distinctly, that I wished to bring the sermon to stand in face of the Confession of Faith and the Catechisms. Presbytery must judge whether they militate with the sermon. I have very little more to say at this stage. Here are the sermon and our standards: Let Presbytery decide, whether they agree. Further explanation by Mr. B. was desired; and I am willing to hear him: and, if requisite, answer, and if I shall not be convinced by the explanations he makes, I will state why I said so at the first. Mr. Engles has stated the objections on the first point. Mr. B's sentiments, as I believe, are in antithesis, as expressed in this sermon, to our standards.

Mr. Barnes. An impression has gone abroad that I will not make a defence. Dr. Green said he would listen to explanations. I have hesitated what course to pursue. I have felt it to be my duty, to resist steadily thus far, the measures of the complainants, and throw myself on the legal form. I have expressed a willingness to explain; I do it in the pulpit, in private; I have done it in Synod and before this body: but the question here is, whether I ought to volunteer an explanation. I have avowed this sermon to be mine, but the abstract sermon, without explanation, I have not admitted to be within your jurisdiction. In a very few words, I could, in private or otherwise, satisfy you, that the views attributed to me, are not what I meant to express.

It has been a question in my mind, whether I am called on to make any explanation; and whether to make an explanation, would be a recognition of the right of this Presbytery, to sit in judgment on the sermon without charges against me. I cannot, with my present views of order, make explanations. Brethren should have referred me to a rule, requiring me to come here and explain. I think I could make an explanation, satisfactory to the majority of this Presbytery. I hope the brethren believe, that I am innocent of contravening my ordination vows. On the whole, I am convinced that it would be improper, to volunteer an explanation; because, I cannot recognize the constitutionality of this course of examining the sermon of a living minister. If brethren will go on, they must examine with what candor they can. I leave it to their candor and Christian spirit, to put such a construction on the sermon as candid men would do, and as they would, in a like case, wish to have put on their own writings. I will state the course I shall take, and they can say, what they will afterwards do. When I am arraigned here; when there is a bill of indictment; when I am charged; I pledge myself to make explanations, and I believe, I am able to explain to the satisfaction of a majority of this Presbytery. My views and theirs will so far coincide, as not to exclude me from your Presbytery or ministry, and my doctrine will be found not to vary essentially, from the Confession of Faith. Then, you will have an explanation as candid, full and clear, as God shall enable me to give. At present I have arduous duties elsewhere, and can do no good here: I ask leave to be absent from these discussions when I shall think fit. I make this request, because I would not wish to be disorderly.

*Moderator.* The question will be now on granting the request just made by Mr. Barnes.

*Mr. Engles.* I oppose it. "Arduous duties" we all have. Mr. B. is as much under obligation to be here as I am. We wish him to be here. I did hope he would have given an explanation. Mr. B. says truly, the Presbytery are favourably inclined towards him. We wished to hear explanations and called on him on legal ground, and afterwards he was invited to explain: Is it not strange that he should now ask leave to absent himself? The practical part of the sermon we could all coincide with. We quoted the doctrinal parts fairly; only from a few pages, because they are scattered and occupy only a few pages: not however, a line here and a line there, but as fully as the sermon declares doctrines. Is it credible that the majority mistake the meaning? I think Mr. B. cannot explain without recanting; he must withdraw the language. I do not say that *his sentiments*, are radically wrong; but that the sentiments here expressed, are radically wrong. Our course is constitutional. We do not wish to arraign Mr. B. but only to ascertain his orthodoxy. If his sentiments shall be condemned, we want to ask him to reflect on them. I asserted in the beginning, that Mr. B. was a man who, from his amiable manner and appearance, seemed such as I should like to have with us. *I have* lost many hours rest because of this business.

*Moderator.* The question is to postpone, in order to consider M. B.'s request.

**Mr. Barnes.** It seems, that we are really getting nearer together. Mr. Engles says now, that he does not believe I am radically wrong.

**Mr. Engles.** I said that I believed Mr. B's sentiments not radically wrong, but that the sentiments expressed in the sermon are radically wrong.

**Mr. Barnes.** As to what Mr. Engles says of kindness. He says it is not a kind thing in me to refuse a voluntary explanation; that the statement given of my doctrines is a fair one; and that the course taken is favourable to me.—The first discussion on this subject, was in my absence; afterwards there was one, when I was not a member of this Presbytery; I spoke, only to claim protection from imputations. I did offer an explanation; which was short, because I was embarrassed by the circumstances, and scarcely knew the points on which I was giving explanation. I offered to converse in private with any member; but I uniformly maintained, that a minister coming from another Presbytery, was not bound to submit to be examined. I challenge any one to say that I ever refused to converse with him. I am willing to converse with Mr. Engles any time: I live within three doors of his residence. Some of the elders called on me, but not the ministers. I am willing to explain at any place, in a proper manner; but not here, because I have protested, with some brethren, against the course of proceedings. Bring me to your bar, and I will not be found lacking: If God spare me, I will explain to your hearts' content. I respectfully request leave to be absent when I shall judge fit.

*Moderator* states the motion.

**Mr. Boyd.** Cannot he get leave from the Moderator?

**Mr. ———** I should like to know, if the Moderator feels himself at liberty to grant such leave.

*Moderator.* No: except for a few moments only.

The question was taken on granting the request; and leave was granted, two or three voting against it.

*Dr. Green's* minute came up again.

**Dr. Green.** I am glad that my young friend, Mr. Engles, expressed kind feeling. I am of the same mind with him, however, that no explanation can be given of these expressions, and there must be retraction. I have heard from Mr. B. an explanation in my study, a long explanation in Synod; I have attended, as well as I could, to every explanation and am not satisfied. No explanation, I think, can make this language consist with the Confession of Faith. He says the doctrine of the imputation of sin is a modern idea: it is as old as Augustine. I will mention one phrase from Augustine, which has ever been considered a standard phrase. I read from Edwards:

“By *original sin* as the phrase has been most commonly used by divines, is meant the *innate sinful depravity of the heart*. But yet when the *doctrine of original sin* is spoken of, it is vulgarly understood in that latitude, which includes not only the *depravity of nature*, but the *imputation of Adam's first sin*; or, in other words, the *liableness or exposedness of Adam's posterity*, in the divine judgment, to partake of the punishment of that sin. So far as I know, most of those who have held one of these, have maintained the other; and most of those who have opposed one, have opposed the other: both are opposed by the Author chiefly attended to in the following discourse, in his book against original sin: And it may perhaps appear in our future consi-

deration of the subject, that they are closely connected; that the arguments which prove the one establish the other, and that there are no more difficulties attending the allowing of one, than the other." (Part 1. Ch. 1.)

Edwards' idea is, that there is an identity between us and Adam. From the same book, (part 2, ch. 4, near the end) I read, where he comments on the passage in Romans, so often quoted, (ch. 5.)

"As this place in general is very full and plain, so the doctrine of the corruption of nature, as derived from Adam, and also the imputation of his first sin, are *both* clearly taught in it. The *imputation* of Adam's one transgression, is indeed most directly and frequently asserted. We are here assured, that *by one man's sin, death passed on all*; all being adjudged to this punishment; as having *sinned* (so it is implied) in that one man's sin."

The Council of Trent made their article, so that any body might hold it as he pleased; but they themselves held as we do. The doctrine of the Reformers was: that the fair probation we had with Adam, makes it just for God to treat man as He treated Adam an hour after he fell; and that after the first sin of Adam, every individual of his offspring, was born under the same constitution, as Adam himself was under an hour after his fall. The uniform doctrine of the Protestant reformed church, is, imputation of Adam's sin and corruption of our whole nature. Now it appears, that Mr. B. denies the whole of the doctrine of imputation. He speaks of the consequences of Adam's fall, as analogous to evils entailed on a drunkard's children: but are they responsible for their father's intemperance? Do they always follow his example? No. The moment Adam broke the covenant of God, he ceased to be our covenant head: but Mr. B. says, both facts are to be explained on the same principle; on the whole subject of imputation, Mr. B. means, he does not hold our doctrines. He does not say that our nature was corrupt, before the first act of sin; that our *nature* is corrupt: but seems to hold that until a man is *actually* a sinner himself, he is not responsible. The doctrine of original sin is necessary, to vindicate the Divine administration.

Mr. Steel. It may seem strange to some, when they view the course I pursued yesterday and that I adopt to-day. I shall vote on this question, but with sorrow, that Mr. B. did not remain to answer objections.

Dr. Green. I thought Mr. Barnes was here.

Mr. Steel. Mr. B. has given an explanation, which satisfied me on some points. But, after Mr. B. was received, I thought it our duty to enter into an examination of his sentiments, and to say how they differed from ours; and then take such course as should seem right. I am sorry for the difficulty to get at the proceeding. My determination, from the first, was, to hear the defence and take a course to express our difference on some points, and there let the matter rest. I would say, such language as Mr. B's is incautious or imprudent, and we wish to say wherein we differ from him.

Dr. Skinner. Let it be understood, that the reason why I shall not vote, is a difficulty as to the consistency of my course; not because of a difficulty in judging the merits of this question, but because all the proceedings are, in my opinion, irregular. I wish to have it placed on the minutes, that my silence is not to be construed as acquiescence.



**Dr. Neill.** I agree on the importance of the enquiry; but in voting on a question of this kind, we shall not accomplish our object, because Mr. B. is absent. I object to taking a vote in this manner.

**Mr. Biggs.** I concur in the opinions expressed by the last two speakers; but I do not preclude myself from acting on ulterior measures.

**Dr. Ely.** I say, ditto.

**Dr. M'Auley.** My reason for speaking is, that I would not wish to be constructively considered contumacious. It is well known, that I think these proceedings unconstitutional: after the decision of Synod, I went to authorities and was confirmed in my belief. If the Synod order what is unconstitutional, that cannot make it constitutional. If I had been at the Synod, I would have opposed the resolutions. I do not intend to interrupt the examination, unless protesting will interrupt. I never intended to vote in this course; I cannot do it. Dr. Green has expressed my sentiments nearly on original sin; but I believe that Mr. B. would satisfy us, that the language used in the quotations is not a perfect expression of his sentiments. Mr. B. offers himself for adjudication. While he is absent, will you decide on a matter alleged to be of vital importance to religion? Far be it from me to do so. In the civil courts, words are construed according to circumstances. Suppose a man says, another is a thief; he will be allowed to show, that he used the word in an inoffensive meaning. Every man uses expressions inaccurately, sometimes. Dr. Owen's writings are highly esteemed; but who will endorse *all* that Dr. Owen has written? — As to not voting: the Moderator has decided, that a member who does not vote must be considered as if he voted with the majority.

**Moderator.** No. I said what is in the book. The Moderator will not undertake to decide.

**Mr. ———.** Can a member enter his dissent?

**Moderator** reads the rule about dissents.

**Dr. M'Auley.** The difficulty is, that silence places a member in the majority. I thought that I must take means to make the public, that is, the General Assembly, understand, why I do not vote. When I change my conscience, I can act otherwise. I believe the Presbytery are taking the worst way, to excite prejudice. If denied the right to dissent, I shall have to complain.

**Mr. M'Calla** moved that members wishing to remain silent, be allowed the right to do so.

**Dr. M'Auley.** I would propose and I move, that further discussion be postponed, and the whole matter referred to the General Assembly.

**Moderator.** That is directly in opposition to the decision of the House before.

**Dr. Skinner.** I asked before, whether a distinction was taken, between a postponement at that stage, and at any subsequent stage. Might not reference be in order from our having further light?

Several members said, they thought it was out of order.

**Moderator.** I said the proper course was, to move a reconsideration; no other question is in order. My honest conviction is, that this is out of order.

**Mr. Bacon.** I have but a single remark to make: that then, reference is never possible.

**Mr. Sanford.** Has it not been decided that—[This was lost.]

**Moderator.** The Moderator does not feel himself called on to answer abstract questions.

**Mr. M'Calla.** If any member wished to speak to the business, I would yield. All these motions are repetitions. Dr. M'Auley said nothing on a new ground. They call us out of order, when we speak; but we bear with them. The rules forbid reprobating the measures of the majority. I have often suffered these things to go on, without interfering; but a motion once decided upon, cannot be repeated, and I speak now, because the proceedings have been so long hindered. As to the argument about Mr. B's being absent: Was it necessary for him to be present, in order that we should obey the injunction of Synod? If we find the sermon censurable, we can send for him. Mr. B. says he is not responsible for the naked sermon, without his explanations: then how can they urge his absence, as affording an impediment? There is no author at all before us. But his absence is our act; we refused to give him a vote. When a man is *accused*, can he vote? All the house, at least our side, (I can't make a circumlocution to avoid speaking of sides,) wished him to stay. Dr. M'Auley said he had examined books on the subject, and could not find any precedent of examining a man without his being present.

**Dr. M'Auley** denied having said so.

**Mr. M'Calla, in continuation.** In the twelfth century, we may remember, was a splendid ecclesiastical assembly for the trial of a book. It was a book written by Abelard, whose history was the foundation of Rousseau's novel of Eloisa. He was an Arian, and in the twelfth century there were many Arians. This Abelard was a man of splendid talents, like Mr. B.; and it was thought, nobody would dare to attack his book. But there was one, he whom the Roman Catholics afterwards called Saint Bernard, who, though a Catholic, was a pious man, and was not afraid to confront him. Abelard was trained to polemics; and, when Bernard, in the council, opened Abelard's book and read out of it, he argued, with Dr. M'A. and Dr. N., that they had no right to touch it, and he got into a flame. However, the house determined, that Bernard had a right to do what he came there to do; and Abelard marched out in a fury; but Bernard went on and exposed the book, and Abelard sunk. In Scotland and England, the same course has been pursued, and in our own Synod: shall we say that this must be an exception.

We wished Mr. B. to be present; but it is evident, if Mr. B's explanation in the Synod, heard by Mr. Steel, did not do away one objection, the sermon would have proved to be indefensible. Mr. B., in the Synod, defended his sermon, and brought up Calvin and Owen, &c.; and treated them as we treat the sermon, but not so fairly. Somebody said it was a totality and should *all* be read: If we make unfair quotations, let us smart for it. Mr. B. came forward with a defence, not an explanation, nor a recantation. Mr. Engles asked him, if children were not punished for Adam's sin; and he said, he would not say

they were *punished*, but *suffered* for it: and this, he said, was the doctrine of Calvin and Augustine, which I thought misapplied or misunderstood. Fortunately, I had the "Repertory" with me, and [a few words illegible.] Is this Presbyterian doctrine? Is this the doctrine of the Confession of Faith, which he said was Calvinism? If the truth be acknowledged, the Westminster Assembly thought the thirty-nine articles not Calvinistic enough. Mr. B. referred to Calvin, and quoted the original; but coming home I told Dr. Green, I could not see how Calvin could hold such doctrines, and Dr. Green convinced me, that it was my ignorance, that had led me to entertain a suspicion of Calvin. When we returned, we got the edition of 1617, a later edition; and Dr. Green explored it, and found, that Calvin declared forcibly, the doctrine of the imputation of Adam's sin, just as our standards do.

Dr. Green. I came to where were half a dozen passages directly against Mr. B's statement. All this shows, that the sermon is not to be explained, as consistent with our standards.

Moderator. Are Presbytery ready for the question?

Mr. Sanford. My sincere desire is, that these questions be referred to a more competent tribunal, one that will be dispassionate and calm. Most of us have prejudged the case.

Mr. M'Calla. I call the member to order.

Mr. ———. Is Mr. M'Calla Moderator?

Moderator. All objections to what has been decided, are out of order.

Mr. Sanford. Are we then to decide on what the majority object? [the note of this obscure.] I regret Mr. B's language; he has employed language "calculated to mislead;" his statement is "incautious, and improper;" his doctrine on original sin is "obscure, perplexed, and fruitful of dangerous consequences." I would vote all this. But this mode of proceeding does not give Mr. B. an opportunity to answer, nor any individual to meet objections with advantage. It is an acknowledged principle in polemic theology, that no principles should be attributed to a man, which he has disavowed. It is not correct to force your construction, against the statements of a gentleman whose veracity has never been impeached. We cannot come to a dispassionate decision. Feelings may be excited to such a degree, that the plainest demonstrations will have no effect. I might refer to one instance in these discussions. Dr. Green's statement appears to me to be a lucid one: but I shall not vote on the question.

Dr. Skinner. If I remain silent, will I have a right to protest?

Moderator. I suppose it is competent for any member, to make a motion that Dr. Skinner be excused.

Mr. Engles. The proper place will be, when something shall have been decided. This takes for granted that we shall adopt the minute, and tends to embarrass.

Dr. Neill asked leave of absence.

Mr. Darling. I will answer one word to Mr. Engles' remark. Now is the time; not a day after the fair, as this morning a gentlemen was told. I cannot consent to vote either way, in this matter. It is a strange construction, that *notens*, *volens*, I am to be considered as in the majority, which God forbid. It is said I should ask an excuse; but why should I be forced to this? Have we not stated sufficient reasons,

why we ought not to vote? If the Moderator will tell us we are not to be ranked in the majority, I am content. I wish Presbytery would place us on our proper footing: I do not wish to ask an excuse. In fairness to us, the resolution ought to be adopted.

Dr. *Skinner* rose to make a motion, and Mr *Potts* at the same time.

*Moderator*. I could not discover which was up first.

Mr. *McCalla*. Let them both speak together.

Mr. *Potts*. Gentlemen tell you your construction is wrong, and yet appeal to you. They ask for opinions, in order to take exceptions, to acts as unconstitutional.

Dr. *Skinner*. I move that the silence of those members, who decline participating in the vote on the objections to the sermon, because of their constitutional scruples, shall not be construed into acquiescence with the majority in those votes.

Mr. *Engles*. This is out of order; it is to suspend a constitutional rule. I appreciate the scruples of the gentlemen, but we do not exclude them. They allege conscience; they shut themselves out of the house, and the Book of Discipline shuts them out from protest or complaint.

Dr. *Skinner*. The House may make an exception in a particular case: "unless excused from voting" is the language of the rule. These rules, however, are not a part of the constitution.

Mr. *Engles*. If we can suspend a by-law, we can do it.

Mr. *Sanford*. Does not the 30th rule give the power?

*Moderator*. I have uniformly said, excuses must be asked for: This course relieves from all difficulties.

Mr. *Bacon*. Will it relieve? A protest must be on the part of the minority: A protest is "made by members of a minority." (Chap. viii. Sect. 2.) If not in the minority, a member has no right to protest.

Dr. *Skinner*. If silent, he is supposed to acquiesce. We ask only an excuse from voting.

Mr. *Brown*. I oppose it. This enlarges the minority and is inconsistent with the rule.

Mr. *Biggs*. Is there any question about our being in the minority?

*Moderator*. Each member must ask an excuse for himself.

Mr. *McCalla*. I move that any person not desiring to vote on the business before the House, may be excused.

Dr. *Green* objected. The *Moderator* asked whom Mr. *McC.* meant to have excused. Mr. *McC.* explained.

*Moderator*. There may be a difficulty, if I must excuse every one who wishes to be silent.

Dr. *Green*. The minority may be the majority.

Mr. *McCalla*. The other side have put their head into a bag.

Mr. *Steel*. Suppose ten for, and nine against a motion: if the recusants are not to be counted, how will the vote appear?

Mr. *McCalla*. Let the names be put on paper previously.

Dr. *Ely*. I ask, then, to be excused voting.

The question was then taken on the first part of Dr. *Green's* minute. The roll was called, for Ayes and Nays, and the members who wished to be excused from voting, stated so respectively, on their names being called.

Ayes, 26. Declined voting, 23.

Dr. *Stinner* read the motion which he had prepared, for excusing those who did not wish to vote; and it was adopted.

Mr. *Engles* read the *second* part of Dr. Green's minute, and moved to adopt it, viz:

The statements of this sermon on the doctrine of atonement, are also in the opinion of Presbytery, in some important features, erroneous, and contrary to the orthodox views.

1. At p. 11, He says "this atonement was for all men." It was an offering made for the race. It had not respect so much to individuals, as to the law and perfections of God. It was an opening of the way of pardon, a making forgiveness consistent, a preserving of truth, a magnifying of the law, and had no particular reference to any class of men."

Here it is denied that the atonement had any special relation to the elect, which it had not also to the nonelect; but if it be true that the atonement offered by Christ, had no "respect to individuals," "no particular reference to any class of men," upon what principle can it be regarded as a satisfaction to divine justice for the sins of men? or in what proper sense can Christ be considered as a vicarious sacrifice? Unless the atonement be a satisfaction for the sins of individuals, upon what principle can it open the way of pardon, make forgiveness consistent, preserve truth, or magnify the law? The special reference of the atonement to a chosen people, in opposition to this view, is taught, Con. of F. cap. viii, 5. "The Lord Jesus by his perfect obedience and sacrifice of himself, which he, through the Eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father, and purchased not only reconciliation but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him." Again, in answer to Q. 44 L. C. "Christ executeth the office of a Priest in his once offering himself a sacrifice without spot to God, to be a reconciliation for the sins of his people," &c.

2. At p. 11, He says "The atonement of itself secured the salvation of no one," and again "The atonement secured the salvation of no one, except as God had promised his Son that he should see of the travail of his soul, and except on the condition of repentance and faith." This language is incautious and calculated to mislead, as it seems to imply that the atonement of itself does not secure its own application, and therefore may by possibility fail in its design. It is improper to suspend its efficacy upon conditions, when the conditions themselves are the results of its efficacy. See Con. of F. cap. viii. 8. "To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same; making intercession for them, and revealing unto them in and by the word the mysteries of salvation; effectually persuading them by his Spirit to believe and obey, &c."

3. At p. 10, He unequivocally denies that Christ endured the penalty of the law. "He did not indeed endure the penalty of the law, for his sufferings were not eternal, nor did he endure remorse of conscience; but he endured so much suffering, bore so much agony, that the Father was pleased to accept of it in the place of the eternal torments of all that should be saved." Here it seems to be inculcated that Christ did not satisfy the precise claims which a violent law had upon the sinner, but that he did what might be considered a substitute for such satisfaction; or it is implied that God remitted or waived the original claim and accepted of something less. And that this is the sentiment of the author, is evident from his language p. 11. "Christ's sufferings were severe, more severe than those of *any mortal* before or since, but they bore, so far as we can see, only a very distant resemblance to the pains of hell, the proper penalty of the law. Nor is it possible to conceive that the sufferings of a *few hours*, however severe, could equal pains though far less intense, eternally prolonged. Still less that the sufferings of human nature in a single instance, for the divine nature could not suffer, should be equal to the eternal pain of many millions." Here it is affirmed that Christ was not *capable* of enduring that penalty which the justice of God had exacted of the sinner, that his sufferings bore a very distant resemblance to it, and by consequence that the penalty of the law has been either relaxed or is

yet unpaid, and that the justice of God has waived its original demand or is yet unsatisfied.

The whole of this language seems derogatory to Christ as an all sufficient Redeemer; it judges of the human nature of Christ as if it were a common human nature, it leaves out of view the infinite support which the divine nature was capable of imparting to the human nature of Christ, and is very different from the view of this subject given by the framers of our standards in the answer to the 38 Q. of L. C. "It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the *infinite wrath of God* and the power of death; give worth and efficacy to his sufferings, obedience and intercession, and to satisfy God's justice." &c. &c.

Dr. Green. As it is manifest that Mr. B. denies the imputation of Adam's transgression to his posterity, so it is equally evident that he denies the imputation of man's sin to the Saviour: for he denies that Christ bore the penalty of the law. I am aware that this term *penalty*, is not in our English Testament. I suppose, however, that Mr. B. would not take advantage of that circumstance. Unless the word has escaped me it is not used in our standards either. But equivalent expressions are found in both: he "endured the curse," "being made a curse for us," &c. I know no difference in the sense: One is the other. Whoever denies that Christ bore the penalty of the law, denies these other assertions, denies imputation. That the sermon on this point is diametrically opposed to the standards of our church, is manifest from the quotations.

Question taken by Ayes and Nays.  
Ayes 25.

Dr. Green asked if persons absent could enter their votes afterwards. Mr. Potts was absent, but said he was with us.

Mr. McCalla. When such a business is under consideration, I will go no where to marry any body.

Dr. Green. I should be opposed to calling the roll in these votes.

Dr. Skinner. I am sorry that any go away.

A motion was made to allow the votes of absent members to be entered afterwards.

Mr. Belville. If the other side have votes of absent members entered, we should too.

Dr. Ely. I am willing to give and take.

Dr. McAuley moved an adjournment.

The motion as to absent members, was withdrawn.

The third part of Dr. Green's minute was read, viz:

In discoursing on human ability, the sermon contains expressions which do not seem to be well judged. In p. 14. it is said, "it is not to any want of physical strength that this rejection is owing, for men have power enough in themselves, to hate both God and their fellow men, and it requires less physical power to love God than to hate him;" and on the same page he represents man's inability as solely in the will; and on p. 30, that men are not saved, simply because they *will not* be saved. Here physical ability is represented as competent to the performance of a moral action, which is an improper application of terms, and human inability as resulting merely from the will, and not from total depravity, which is contrary to Confession of Faith, cap. vi. 4. "From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions,"

and Confession of Faith, cap. ix. 3. "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation, so, as a natural man being altogether averse from that which is good, and dead in sin, is not able, by his own strength, to convert himself, or to prepare himself thereunto."

Dr. Green. The language of the sermon, on the subject of man's inability, is so exactly contrary to the Confession of Faith, that words could not make it appear more so. It is a maxim, that an attempt to illustrate a self-evident proposition, only obscures it; and I shall, therefore, say no more on this point.

Mr. M'Calla. I agree with Dr. Green, but wish to say how this operated once on my mind. It is a subject more particularly interesting to me, for I was rocked in a storm occasioned by this error. There was an individual at Lexington, who was to me the sweetest of friends; we were as David and Jonathan together, until he was coaxed into an adoption of this error, by a man who preached it in the western country. He was coaxed into a personal acquaintance with this man, who tried likewise to coax me, but God saved me. This heretic persuaded some of the Kentucky ministers to adopt it; and they went out, and are now the *Christians* of *West Cumberland*, who are Arians and Socinians. Some of them became Shakers, ruining every-body. This dear Jonathan was so connected with me, that he had power to wreak his vengeance on me, so that I was brought to the borders of the grave, and was thought to be in a consumption; I could not escape his vengeance; there was no possibility to escape, but by adopting his principles. I became acquainted then with John P. Campbell, an influential writer, who, in the Synod and elsewhere, opposed this error. [A few words illegible.] I moved to Ohio, where Mr. C. took sick and expired: I saw him on the bed of death, and heard him say how he felt on account of the difference; and how persuaded he was of the necessity of the Holy Spirit's influence, and of the impossibility of our doing any good without it; and my soul covenanted with Almighty God, to stand by the precious truth, for which I had suffered so much, as long as I have breath. And now must it be considered hard that I feel reserved towards Mr. Barnes?—Mr. C. used to tell us: "You cannot love, believe or obey without the influence of the Holy Spirit." My former friend hated me, not I him; but when I was supposed to be dying, he pitied me and came to see me, and since he has treated me better. If the consequence would be to take off my head, I *must* vote for this.

The question was taken by Ayes and Nays.

Mr. Janvier, (on his name being called.) The reasons which govern my brother Steel, are the same that govern me. A regard to truth requires me to say that, if ulterior views to press the matter are entertained, I shall not consent. I abhor a *non Nquet* and, therefore, I will vote on the language of the sermon, and as to this article in the minute, I say, Aye.

The Ayes on this question were 23.

Dr. Green moved an adjournment, and Mr. Biggs opposed the motion.

The Clerk read the next article of the minute of Dr. Green, viz:

"Still further, the language of the sermon, on the subject of conformity to the standards of the church, if sanctioned, would give to every individual

after adopting these standards, the liberty of dissenting from them as much, and as often as he might desire. Thus p. 6, he says, "It is not denied that this language varies from the statements which are often made on this subject, and from the opinion which has been entertained by many. And, it is admitted, that it does not accord with that used on the same subject in the Confession of Faith, and other standards of doctrine." And again, p. 12. "The great principle on which the author supposes the truths of religion are to be preached, and on which he endeavors to act is, that the Bible is to be interpreted by all the honest helps within the reach of the preacher, and then proclaimed as it is, let it lead where it will, within, or without the circumference of any arrangement of doctrines. He is supposed to be responsible, not at all for its impinging on any theological system; nor is he to be cramped by any frame work of Faith that has been reared around the Bible." This language would seem to imply, that an individual may enter the bosom of a church by a public reception of its creed, and continue in the communion of that church, although he should subsequently discover that its creed was not founded on the word of God. Whilst the liberty of every one to accept or reject any particular creed, is fully acknowledged by this Presbytery, yet, they do deny, that any minister, whilst he remains in the communion of the Presbyterian Church, has a right to impugn its creed, or to make a public declaration that he is not bound by its authority.

**Dr. Green.** It was a fundamental stipulation in the constitution of 1741 and 1757, that, when an officer of the Church chose to separate from his brethren, if before he impugned any article of faith he was willing to withdraw in peace, he should do so without censure. Into the formal Constitution that was not introduced; I suppose, because it was not usual to make provision for disregard of the standards. It was understood, that a minister might withdraw peaceably, before preaching his new opinions: but, to say that a minister may remain and impugn the doctrines of the Church, is a disorganizing idea, inconsistent with the peace and purity of the Church. The whole plea in Mr. Duncan's case, turned on this. I wish Presbytery forever to protest against such license. I would not hinder a minister who had changed his views, from leaving the Presbyterian Church peaceably; but from remaining, against his ordination vows.

**Mr. M'Calla.** *Montgomery*, who became an Arian, claimed to be considered the advocate of *liberty*; *Cooke*, in the Synod of Ulster, answered him. Let any body read *Cooke's* speech on the subject and say, which was the advocate of liberty, *Montgomery* or *Cooke*.

The question was taken. **Mr. Janvier** and **Mr. Steel** declined voting upon it. The Ayes were 22.

**Mr. Engles** read the next article in **Dr. Green's** minute, viz:

In fine, a whole view of this discourse seems to warrant the belief, that the grand and fundamental doctrine of justification, as held by the Protestant Reformers, and taught clearly and abundantly in the standards of the Presbyterian Church, is really not held, but denied in this sermon. For the imputation of Adam's sin is denied; and the endurance of the penalty of the law by Christ, is denied; and any special reference of the atonement to the elect of God, is denied, and the righteousness of Christ as the meritorious ground of our acquittal and acceptance with God, is not once mentioned, although the text of the discourse naturally points to the doctrine; and when it is considered that the imputation of Adam's



first sin to his posterity, and the imputation of the sins of God's people to their surety Saviour, and the imputation of his finished righteousness to them, do all rest upon the same ground, and must all stand or fall together, and that it has been found in fact, that those who deny one of these, do generally deny the whole, and to be consistent, must necessarily do so, it is no forced conclusion, but one which seems inevitable, that the author does really reject the doctrine of justification as held by the Reformers, and as taught in our Confession of Faith and Catechisms; that he does not teach, as the answer to justification in our Shorter Catechism asserts, that "Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight only for the righteousness of Christ, imputed to us, and received by faith alone."

"It is not satisfactory, that the author says, that "Christ died in the place of sinners;" that he speaks of "the merits of the Son of God, the Lord Jesus Christ"—of "the love of Christ," of "putting on the Lord Jesus Christ," of being "willing to drop into the hands of Jesus, and to be saved by his merit alone;" of God, "sprinkling on the soul the blood of Jesus, and freely pardoning all its sins;" since this language may be used, and is actually used, by some who explicitly deny, that Christ took the law place of sinners, bore the curse of God's law in their room and stead, and that they are saved only by the imputation to them of his perfect righteousness."

Mr. *Steel*. I now feel particularly the importance of having Mr. B. present. I have notes of his explanation in Synod, which, in some parts, was satisfactory to me. I believe that Mr. B. uses language which I could not use; but I believe also, that he holds to the "essential doctrine" for which Luther contended, and that he said, was the doctrine upon which the Church must stand or fall. Mr. B. does hold to the vicarious sacrifice of Christ; to Christ's righteousness as the justifying cause of man's salvation. It is true, that there is scarcely any expression in the sermon, stating this doctrine; but Mr. B. has satisfied my mind, and the minds of others who are particularly tenacious on this point. I think there is an inconsistency, however, for if the doctrine of the imputation of Adam's sin be rejected, this should be too. A statement of this doctrine was copied by me, and adopted by Mr. B. If Mr. B. did deny this doctrine, there is scarce any censure which would not be too light.

Mr. ———. Does the minute speak of any present views of Mr. B., or only of this doctrine's being omitted in the sermon?

Mr. *Steel* asked to have the minute read again, and it was read.

Mr. *Harned*. Is he under trial? It is the sermon only. It is not a matter of importance, if he believes rightly.

Mr. *McCalla*. I don't wonder at Mr. Steel's concluding remarks. I know several, who thought with us in all the questions, but would not pass censure. My opinion is the reverse. Some men have such great candour and liberality, that it makes them averse to polemics. What is the consequence? They are imposed upon. Thus the Council of Nice were: at first they were all for ending the matter, and against the heresy; but some were gained over, because Arius explained and explained. [this sentence doubtful.] When Mr. Cooke, in the Synod of Ulster, asserted that there were in that body twenty-five Arians, the fact was disputed; but he called their attention to a proof, in the circumstance, that these men never said any thing to inculcate the doctrine of the divinity of Christ. It was a good proof. I

am going next Tuesday, with God's blessing, to meet an Arian; one of these *Christ-ians*. Ask him what he believes of the divinity of Christ; and he will go as far for this doctrine, as Mr. B. has gone for justification. He will tell you that Christ is God, but ask him for an explanation of what he means, and he will say; Why, an *inferior God*. Ask any *Christ-ian* of the West, what is his doctrine, and he will answer to please you. Remember how Mr. Steel got his information: It was from Mr. B's explanations and quotations from authors. He quoted Calvin; but when I took the book to Dr. Green, he shewed me that Calvin's opinions were not such as Mr. B. alleged. In this house I have *Turretin*, translated by J. R. Wilson, *not J. P. Wilson*. I may mention also *Crellius*. Their explanations are nearer the Confession of Faith, than Mr. Steel's quotation. *Witsius* too, explained in language very near the standard doctrine, and then quoted from *Crellius*. Shall we admit a man to explain so as to seem near the standards, and, therefore, admit him to be sound? I gave more particular attention than Mr. Steel did, and this was my motive for asking Mr. B. if he held Christ's righteousness to be imputed to us, and our sin to be imputed to Christ.

When we ask his views more closely, we find that he means, the *vicarious satisfaction* was not by Christ's bearing the penalty of the law, which he says was impossible; because he denies imputation and says it is a novel doctrine. The *Christ-ian* whom I am to oppose next Tuesday, will use the same language that Mr. B. does. Let Mr. B. come forward, and I will prove, from his own mouth, that he holds doctrines inconsistent with our standards.

Mr. *Steel*. I am amazed that brother Harned says it is not the author that is censured, when the paper says that the author rejects, &c.

Dr. *Green*. I am willing to change the phraseology and soften the language, so as to refer exclusively to the sermon.

Dr. *M'Auley* asked leave of absence; this evening having been appointed for the examination of candidates for communion in his congregation. Mr. *Leaming*, one of the Elders of the Tenth Church, asked to be absent for the same reason. Leave was granted, and it was moved that Mr. L. be permitted to have his vote recorded hereafter.

Mr. *M'Calla*. Brother Skinner will second that motion.

Dr. *Green* moved that the absent members who agree to the minute, may have their names entered in the record.

Dr. *Skinner*. I agree, if it is to be reciprocal.

Mr. *Steel*. I object to establishing such a precedent. It may, in some instance, make this majority become a minority.

Dr. *Ely*. It will do so in this case. The opponents of these proceedings, would outvote you on several questions.

Dr. *Green*. I thought the gentlemen were not going to vote.

Mr. *M'Calla*. Mr. Steel can have the Ayes and Nays taken.

Mr. *Steel*. I aver, for I cannot be in a mistake as to this matter, that Mr. B. holds to the doctrine of justification in the language of the Confession of Faith.

Mr. *M'Calla*. I will answer by relating a fact. A young man presented himself for admission to Presbytery, and gave a bad answer, shewing that his sentiments were anti-calvinistic. Some one took him

out and gave him instructions, and he returned and answered in the words of the Catechism. Mr. B. says he accepts *ex animo* the Confession of Faith; but in his sermon he contradicts it.

Mr. *Boyd*. He may have changed his whole ground: we are here to examine the sermon only.

Dr. *Green*. Mr. Steel has remarked, that he more than ever regrets Mr. B's withdrawing from the house; but it should be remembered, that in all cases where one who is intreated to stay abstracts himself, he leaves the other members to act without him. As to the language, I have not heard one expression from Mr. B. at Synod, in private conversation or here: I say, I have never heard one expression or term, but such as I will shew to be used by those who deny the doctrine of the imputation of Christ's righteousness. When "*vicarious*" is used by them, what they mean is not that Christ stood in the place of sinners and that their sins were imputed to him; but that Christ's death was for an exhibition of God's hatred of sin, and that in consequence of it, God can freely pardon. That's their "*vicarious sacrifice*:" I do not want to accuse Mr. B. of holding this. Dr. Ely made a confession of faith for Mr. B. I don't know exactly what it meant: it said, the act of being ours was before the reckoning as ours. This is a point of the utmost importance. It is, as has been said, the article for the test of a standing or falling church; and we must consider as remarkable, the total absence of the subject in the whole discourse. The apostle Paul says, "That I may be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith."

Now "The Way of Salvation" is the title, as it is the subject which it is the avowed object of the sermon to explain; and yet we find this doctrine omitted entirely. Mr. B., I believe, does not hold the doctrine of justification by the righteousness of Christ, as it is held by our standards. It is not a mere lapse, an unimportant omission.

Mr. *Winchester*. Mr. Barnes does hold to the imputation of Christ's righteousness, as he held at the Synod, as Dr. Ely explained *imputation*. That explanation is the only thing which can equal Mr. Duffield's definition of *estate*. Mr. B. believes something like this: he believes, that Adam's sin was imputed to his posterity, after it became theirs; and Dr. E. gave this as an example. A lady has a gold watch; a gentleman is about to marry her. The watch is hers before marriage; but after marriage, it is reckoned his, because the law of the land has given it to him. Now the great objection to this illustration is here. In Dr. Ely's instance there are two reckonings; one of the law; a second of the judge, that the watch is his by the law.

Dr. *Ely*. I said that the watch became his by the covenant union. If Mr. W. undertakes to tell what I said, let him tell all.

Mr. *Winchester*. Well, it is the law that imputes: I care not for the imputation of the judge afterwards. Here is the great difference: In this case, there is but one judge, God; in the other case, there is first the law and then a judge. This is a correct view of Mr. B's doctrine before Synod, and of Dr. Ely's illustration; and I know of no one who agrees with them. Now if Mr. Steel is ready

to believe Mr. B. to be orthodox on this point, he must believe that Mr. B. holds against his expressions.\*

Mr. *Williamson*. I have expressed my approbation of the father's view of the doctrine of justification; but I did not think the mere omission of it in the sermon, implied a rejection of it. Mr. B. however, in his sermon says, that Christ did not endure the penalty of the law; which implies that he did not obey the requisitions of the law. If so, where is justification? If Christ did not suffer the penalty, of consequence he did not obey the requisition. This view is strongly impressed on my mind.

I would remark, further, the idea of subversion of the scheme of salvation is in this paragraph. The first I saw about the sermon, was in Mr. Engles' review; and my first impression was, that the sermon was an evasion of the scheme of salvation. I hoped to hear that Mr. B. did not understand well the force of the terms he used; but, after observing the language of Mr. B. and hearing part of his history, I concluded he understood very well what he was saying. I have been told that he went by the name of *Ready Barnes*, at the Princeton Seminary. I am ready to approve this paragraph. I believe, not only that the sermon is not consistent with this doctrine of our Church, but that it is a designed subversion of it.

Mr. *Engles* read the passages which had been altered, by leaving out Mr. B's name in some places and making the objections bear upon the sermon alone; and he proposed that these alterations should be received as amendments.

Dr. *Ely*. I hope the motion to amend will be entered on the minutes.

Mr. *Steel*. That is of course:

\*The following note is inserted at the request of the Rev. Mr. Winchester:

I here tender my thanks to the Editor of these speeches, for permitting me in this place to make an acknowledgment to my brethren and all others whom it may concern, that I was in error in attributing to Mr. Barnes the sentiments mentioned in my remarks in Presbytery. Mr. Barnes *does not believe* the doctrine of *imputation*, as therein stated. I am correct, however, in saying that he and Dr. Ely agree in believing that it is taught in the Confession of Faith. Mr. Barnes contends in the document to which I alluded and which has since been published, that this notion of imputation is the old Calvinistic doctrine, and the doctrine of the Confession of Faith and of the Catechisms of the Church; but *he does not believe it*, and expressly declares, that "*this doctrine it was the intention of the sermon to deny.*" On this point, therefore, Dr. Ely and Mr. Barnes agree, "and I know of no one who agrees with them." But they differ in this respect, that while they both contend that it is taught in the Confession, yet Dr. Ely believes it is taught in the Bible also, while Mr. Barnes does not. I was led into this error by the fact, that Mr. Barnes had so frequently professed his belief in, and willingness again to subscribe *ex animo* a Confession in which he contends the doctrine is so clearly taught: The error, therefore, was certainly a very natural one. Another reason why I fell into this error was, that as it was supposed Mr. Barnes held to some notion of imputation, and as that held by the "Protestants" was declared to be "an invention of modern times," I very naturally concluded, that he believed in the one which he supposed was taught by the Confession of Faith. But on reading carefully the published answer to the Protestants, I have discovered my error and here frankly acknowledge it.

S. G. WINCHESTER.

**Mr. McCalla.** We have not passed the amendments; it is only proposed that, if they satisfy Mr. Steel, they shall be passed.

**Mr. Steel.** I regret the absence of the doctrine of justification; and, if there were nothing but the sermon, I would vote against it, but I have heard reasons that convinced me. Brother Winchester has given an eloquent speech, to show that Mr. B's views agree with Dr. Ely's. It is the first time I have heard so. Mr. B. I understood to be opposed to Dr. Ely's peculiar views.

**Mr. Winchester.** They agree on this point, as he undertook to reconcile his views with the Confession of Faith.

**Mr. Steel.** I know that Mr. B's views do not agree with his.

**Mr. Winchester.** I should like Dr. Ely to answer as to that.

**Mr. Steel.** I say Mr. B. holds to justification by Christ's righteousness, as necessary for the salvation of believers. When I know this, can I vote to say that he had a sinister design; especially when I know that the man is candid, open, and upright, and that no man here is more ready to explain his views? I must maintain that he does hold this doctrine. He has disavowed what is alleged against him on inference.

**Mr. Winchester.** Mr. Steel places his knowledge against what I heard. I heard the defence, and Mr. Steel is the first I ever heard say, that Mr. B's views do not agree with Dr. E's. Mr. B., as I understood, said that imputation was subsequent.

**Mr. McCalla.** Dr. Ely can say whether Mr. W. is right.

**Dr. Ely.** Very willingly.

**Moderator.** Reference to opinions expressed elsewhere is out of order.

**Mr. Engles.** The last part of the text reads thus: "that being justified by his grace, we should be made heirs according to the hope of eternal life;" yet the word *justification* is not to be found in the sermon. Every tyro in divinity knows, that justification by faith is the groundwork and test of Christianity. Can it be believed that an individual like Mr. B. would have written a sermon on the *Way of Salvation*, and not allude to the doctrine of justification by faith, if he held it? The omission is as conclusive evidence, as if he had asserted his disbelief in so many words. I am sure his expression that "the imputation of sin is a novel doctrine," is an implication that he does not hold justification by faith. Saying how we are saved by faith, is not imputation of our sin to Christ. If he denies the imputation of sin, he may deny the imputation of righteousness: he must deny or maintain both. He may make a plausible explanation; but let him be interrogated, and we shall see whether he agrees with our standards. I remember a case of a candidate for the ministry, who, when asked the question, Do you believe the doctrine of justification by faith? answered Yes; but when asked what he meant, replied, *pardon of sin*. Nothing more? Nothing more. Mr. B. has used expressions which do not directly contravene the standards; but, if examined, he would show what is his belief.

**Mr. Steel.** Mr. B. has said in this Presbytery, that he has not taught nor held, against the doctrine of justification as taught by Dr. Alexander.

**Mr. McCalla.** Let Dr. Green say.

**Mr. Engles.** On a former occasion, Mr. B. occupied the attention of the house, for *five minutes*. Could he explain his views in that time? He said, he held the doctrines taught in the Seminary at Princeton: How then could he omit this doctrine?

**Mr. ———.** I cannot believe, that this doctrine is taught in the sermon; nor, that Mr. B. holds it. Mr. B. said, that if any body had said the sermon did not contain his belief, it was without his authority. If the sermon were one preached on an ordinary occasion, this omission might be passed over; but this sermon was composed in peculiar circumstances, in consequence of a controversy with the Methodist Church. When we find an omission, in such circumstances, of the foundation of the Christian system, shall we believe that he holds the doctrine? That doctrine is too precious, too prominent; it is the sum and substance. There is no consistency if Mr. B. denies the imputation of Adam's guilt. How, as a consistent or honest man, can he maintain one of these doctrines, without the other. Shall we ascribe the omission to ignorance, or want of systematic knowledge; or to design? I believe, with Mr. Williamson, that Mr. B. does not believe the doctrine of Christ's righteousness for the justification of sinners, as we believe it.

**Mr. M'Calla.** Dr. Green is not experienced in bearing contradiction. At Synod, I imputed the doctrine stated in the speech of Mr. Winchester, and Dr. Ely corrected. I, not being so young as Mr. W. defied him to contradict, and he sat silent. The doctrine originated with the Salmurentians in France and is the same that is promulgated in "The Philadelphian."

**Dr. Ely.** I thought he was not *worth* contradicting.

**Mr. M'Calla.** The members of this Presbytery, in general, think, the doctrines of "The Philadelphian" are not very orthodox.

**Dr. Ely.** If Mr. M'Calla has any thing to allege against my publications in "The Philadelphian," let him charge me before Presbytery.

**Mr. M'Calla.** Moderator, he's not *worth* charging. The explanation of the Salmurentian doctrines, was, that there was no imputation of righteousness, until it had become ours.

**Mr. Biggs.** I wish Mr. M'C. would let *us* alone; we have been maintaining an almost invincible silence.

**Mr. ———.** asked to have the last paragraph read again.

**Dr. Green.** We proposed to meet Mr. Steel's objections, if we can, by these amendments.

**Mr. ———.** It would be a satisfaction to me, to have the amendments made.

**Mr. Engles** stated the amendments.

**Moderator.** They are adopted by the mover.

**Dr. Skinner.** The requisite evidence of the alteration, must be inserted in the minutes.

**Mr. Steel.** My mind labours still. I should like to hear the last clause read again.

**Mr. Engles.** It is strong enough without the last clause.

**Mr. ———.** How would it terminate, without that clause?

**Mr. Engles** answered the question, and moved the adoption of the amendments.

The amendments were adopted.

**Dr. Green** opposed calling the roll, on the question upon this article of the minute, because several members had left the house.

**Mr. Potts** asked leave to record his vote, on the questions taken during his absence.

**Mr. Engles.** There is no difficulty, if a member appears before the end of the session.

**Dr. Skinner.** I doubt if he can do it on this matter in particular parts: he may vote on the final question.

**Moderator.** Mr. Potts may have a vote on the final question.

The question upon the article last read, was taken and it was adopted. **Mr. Steel** dissenting.

**Mr. Engles** read the preamble to the objections against the sermon, and moved its adoption, viz:

“The Presbytery of Philadelphia, agreeably to the direction of the Synod at their recent meeting in Lancaster, having considered the sermon of the Rev. Albert Barnes, entitled the *WAY OF SALVATION*, are of the opinion that it contains speculations of dangerous tendency on some of the principal points in Christian theology, and ought not therefore to be sanctioned as expressing that view of the great truths of God’s word, which the Presbyterian Church has uniformly adopted and which is exhibited in their authorised Confession of Faith.”

**Mr. Steel.** That preamble is the very point, at which I wished to arrive: It meets my views precisely. I desired such a declaration; but, while I vote for it, I have not changed my opinion of the principles of Presbyterian order. The right of examination is the only exception, on which my mind labours. Further than is expressed in this preamble, I am not prepared to go.

Question on the preamble—carried.

Question on the whole of the objections as passed—carried.

**Dr. Ely.** Has the part containing the advice to repent, &c. been adopted. I hope the paper proposed will be gone through.

**Mr. Engles.** We have not come to it yet. I hope the gentleman will have patience. (Read the conclusion of the minute and moved its adoption, viz:)

“On the whole, the Presbytery express their deep regret that Mr. Barnes should have preached and published a discourse, so highly objectionable, and so manifestly, in some of its leading points, opposed to the doctrines of the Confession of Faith and Catechisms of the Presbyterian Church; they earnestly recommend to Mr. Barnes, to reconsider and renounce the erroneous matter contained in his printed sermon, as specified in the foregoing decisions of Presbytery, and with a view to afford time to Mr. Barnes for reflection and reconsideration, in reference to the errors of his sermon, and for opportunity for such of the brethren, as may choose to converse freely with him on the subject, the Presbytery do suspend their final decision on the case, until their next stated meeting.”

**Moderator.** Are the members ready for the question?

**Mr. Steel.** Not quite. I am opposed to this measure. I think we ought to be satisfied without that. If every member were at his post, it would be stricken out.

**Mr. McCalla.** I think, if Mr. Steel will consider again, he will change

his opinion. What have we done? We have resolved, that this sermon is against the words of our standards and was written by a member of our own body. If a *foreign* minister had been the author, it would be another matter; but we cannot sit still, in the circumstances. The people, if we don't keep our form of worship, will say we are wrong. Now, when Presbytery say what they have just said, it binds them to regard the writer just as much as in any instance.

Question on the concluding paragraph; which was adopted. Mr. *Steel* dissenting.

Mr. *Engles* moved, "that Dr. Green, Mr. M'Calla, and Mr. Latta, be a committee to wait on Mr. Barnes, to communicate to him the result of the deliberations of this Presbytery in the examination of his sermon, and to converse with him freely and affectionately, on the points excepted to in that sermon; in the hope and expectation, that the interview will result in removing or diminishing the difficulties which have arisen in his case; and that they report at the next meeting of Presbytery."

Dr. *Ely*. We shall oppose, now that the trial is over, by our votes.

Mr. *M'Calla*. We shall shew—

Dr. *Ely*. We have a right. I oppose this measure as being the highest insult that could be offered to Mr. Barnes.

Mr. *Engles*. The remark of Dr. Ely is highly censurable: he charges us with intending to insult a member of this body. Ought not Mr. B. to know the result of the proceedings, and to be conversed with respecting the doctrines excepted to?

Dr. *Ely*. This is not the act of the Presbytery yet. I think it would be the highest insult to Mr. B. and hope, therefore, you will not carry it. It is not yet the act of Presbytery.

Mr. *Boyd*. I hope it will be, soon.

Mr. *Darling*. I do not know exactly, for what this committee is to be appointed. I hope the committee is to have a name. Will you give it the name of the *Inquisitorial Committee*, or the *Catechising Committee*—

Mr. *Potts*. I object to such language.

Mr. *M'Calla*. I move that Mr. *Darling* be put on the committee, on account of his *uncommon politeness*.

Mr. *Darling*. I hope I shall not be tempted to retort such speeches. I am in the habit of associating with gentlemen of my profession, and of discussing many questions with them; but never of using personalities. This is no place for wit, and sarcasm, and amusing the audience. In another place, I could meet the gentleman—

Mr. *M'Calla*. Let him meet me, with his seconds.

Dr. *Ely*. I protest against this *indecent* language.

Mr. *M'Calla*. A man that talks about an *inquisitorial* committee, deserves to be laughed out of society—

Mr. *Darling*. I gave the committee no name. I asked if it was to be called *Inquisitorial* or *Catechising*, because I wished to know what it was for; and I was going to say, that the usual mode of communicating the transactions of a deliberative body, is the best: not to appoint gentlemen who have opposed Mr. B. or his views. To appoint a committee consisting of acknowledged opponents, two of them principal



actors in these proceedings, is a measure before unheard of. The proper course would be, for the clerk to furnish Mr. B. with a copy of the minutes. If the object be to get Mr. B. to repent and recant, let it be stated. We have a right to vote, and I hope every member will vote. I agree in the opinion expressed, that Presbytery could not hurt Mr. B's feelings more, than by sending this committee. It is a step beyond every thing else in the business. I am not to be laughed down by speeches made for the amusement of the audience.

Mr. *McCalla*. Neither does his "inquisitorial" affect me.

Mr. *Darling*. If any member thinks I meant to reflect on him in using the expression, I assure him, I did not so intend. I meant no disrespect. This is a body respectable not only for the character of its members, but as a Christian assembly. Solemnity should prevail here; but, in another place, I might retort.

Mr. *McCalla*. I have just found out, that he wanted to meet me *at the bar*. I'll discuss the matter with him in Reading, when he pleases.

Mr. *Engles*. So far from designing an insult to Mr. B. I meant it as a kindness to him, in his peculiar situation. What would the superior court say, if these things were not communicated to Mr. B.? Besides, I hoped this committee might induce Mr. B. to explain himself more fully, and that on conversing with him, they might be favourably impressed. Perhaps Mr. B. might convince them that they mistook his meaning, and the report might be favourable. I undertake to say for Mr. B. that he will not feel insulted. They will not go as *inquisitors*. No doubt, this measure would alleviate his feelings.

*Moderator*. In the book of Discipline, Chap. iv. Sect. 9, it is said: "The judicatory, in many cases, may find it more for edification, to send some members to converse in a private manner, with the accused person; and if he confess guilt, to endeavour to bring him to repentance, than to proceed immediately to citation."

Dr. *Skinner* asked for the reading of the minute proposed by Mr. Engles.

Mr. *McCalla*. Will Dr. S. listen to my explanation of facts? We may remember when a committee paid a visit to Mr. Chambers. I was one of them, and did not bite his nose off. We considered it a Christian duty to call on him. Dr. Green and I talked of it, and I said I would have no objection to being on the committee, even with the other M'Auley. I venture to predict however, that we shall be confirmed in our present impressions; and then we shall be exculpated from all charges of negligence, and relieved from all obligation to see him hereafter.

Mr. *Biggs*. Was Mr. Chambers, then, an ordained minister?

Mr. *McCalla*. I believe he was connected with us nearly; but there never was any charge of being inquisitorial, then.

Mr. *Biggs*. I never knew he was connected with us.

Mr. *McCalla*. He preached in one of our congregations.

Dr. *Green*. I do not want to prevent Dr. Skinner from speaking; I rise to say, only, that I think this will not be hard upon Mr. B's feelings, but rather the contrary.

Mr. *Engles* reads the minute.

Dr. *Skinner*. I suppose I am consistent, in insisting on a vote now.

Against the former part of the proceedings I protested, and I do the same now. Brethren have not a right to oburgate us with inconsistency. I oppose the appointment of this committee, as unconstitutional for several reasons. If Mr. B. were not on a perfect parity with the rest of us, or if he were under process; then, according to the book of discipline, there might be such a committee. But if Mr. B. as yet, is in good standing, equal to any of us, what construction can be put on this measure? It assumes that he has been censured; It is proceeding with measures suitable to reclaim one who is fallen or gone astray. He cannot look upon this course as a brotherly one. We ought to avoid irritating measures: we know the depravity of human nature. The committee contains venerable men, but is chosen from Mr. B's opponents. Has not this a tendency to irritate? Has Mr. B. been charged? is he condemned? is the investigation of his sermon equal to trial and conviction, if he is still a brother *rectus coram ecclesia*? The stated clerk can inform him of the proceedings before Presbytery. Mr. B. thinks he is already aggrieved; has declined explaining, on the ground of constitutional scruples, and intends to complain. Shall we appoint a committee to make him infer that he is considered a censurable, censured, condemned member? Suppose Mr. B. shall say, that he cannot have a conference with your committee; because the whole business has been irregular, and he told you, this course of proceeding was, in his opinion, wrong: the report to Presbytery would be unfavorable. Let us do all we can to protect; not appoint a committee, the tendency of which must be, to give an impression that Mr. B. is considered as condemned.

Mr. Biggs called attention to the expressions used in the section quoted from the Book of Discipline.

Mr. McCalla. Mr. Barnes at the meeting of Synod, dwelt upon our neglect of the use of the means for reclaiming those thought to be astray. If they think he has changed, they may think he will take offence.

Mr. Patterson. It is contrary to usage, as well as to the word of God. It is the proper course on an accusation, before trial, and is then useful; but after the trial has gone on, or while the trial is pending, it is wrong and irregular. I should consider such a measure oppressive.

Mr. Boyd. Nothing could be more respectful or affectionate towards Mr. B. If it is not done, he must charge his friends with the neglect, and the officer of the house must deliver him the papers. Hereafter this might be a cause of complaint. When we send to him the father of the church in this place, will he be offended? If we do wrong, we shall do it ignorantly.

Mr. ———. It is conceded that clerical courtesy has been neglected hitherto. If the minister were not in this Presbytery, we would wait on him: then it might do.

Dr. Ely. I call for the Ayes and Nays; that it may appear, we his friends do not agree to have another act of discipline superadded, to aggravate the matter.

Dr. Green. Let us do it and have done with it.

The Ayes and Nays were taken and were: AYES 22. NAYS 19.

**Dr. Ely.** I give notice, that we shall complain to the next General Assembly.

**Mr. M'Calla.** I move that Dr. Green and Mr. Engles be a committee, to answer the protest of Dr. Ely and others.

**Dr. Skinner** called up the report, on the erasures of certain parts of the minutes.

**Mr. Engles** (Reads the report.) It is said not *struck out* but *erased*, that is *nullified*. Dr. Skinner did not concur.

**Dr. Skinner.** It seems to reflect on Mr. B. He said that he thought he had a right to appeal. In the report, is an implication as if he desired to arrest the proceedings, when no one doubts he was willing to succumb. The motion has the appearance of assigning bad motives for Mr. B's conduct.

**Mr. Engles.** I certainly did understand Mr. B. to say, that he would appeal, in order to stay the proceedings.

**Dr. Skinner.** So he did, but he yielded, on being informed that his appeal was not regular. The appearance of the motion is injurious.

**Mr. Engles.** The motion was, to strike out—Mr. M'Calla moved that the former minute be reinstated. As Mr. B. said so, we are right to say it.

**Mr. M'Calla.** I would remind Dr. S. that when Mr. B. made his appeal, he was answered; and he then spoke and complained. [A few words obscure in the notes.]

**Dr. Skinner.** True, but *this* appeal was in a former stage of the business. In that place, he gave no reasons for his appeal. We ought not to give a wrong impression.

**Mr. M'Calla.** If I remember right, it was at the very time of the second appeal.

**Dr. Skinner.** This refers to the first appeal.

**Mr. M'Calla.** But this [notes imperfect.]

**Mr. Biggs.** Did it not appear, that he had once relinquished his appeal?

[A remark of another gentleman, lost.]

**Mr. Biggs.** It might be worded so as not to impugn Mr. B's motives.

[A remark of another member lost.]

**Mr. Engles** read the report again.

**Mr. Biggs.** Is it too late to amend? I would allege constitutional reasons, that Mr. B. had not submitted to a regular trial and, therefore, had no right to appeal.

**Mr. Harned.** That is the same objection decided on before.

**Mr. Biggs.** The brother does not understand me.

**Mr. M'Calla.** It is the very thing I wanted.

**Mr. Engles,** on request, read the motion with the amendment: "had no constitutional right to appeal."

**Mr. Harned.** I misunderstood Mr. Biggs.

Question taken on accepting the report of the committee with the amendment, which had been accepted.

The report was accepted and adopted.

**Mr. ———.** I would ask whether the committee on Mr. B's request, are ready to report.

Dr. *Green*. I had no idea that we should be required to report, so soon: we are not ready.

Mr. *Belville* requested, that somebody might be substituted in his place, on the committee.

Dr. *Skinner* asked for the reading of the minutes of the session.

The minutes were read, and the Presbytery then adjourned, *sine die*

THE END.



